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H U D I B R A S,

IN THREE PARTS;

Written in the Time of

T H E L A T E W A R S:

Corrected and Amended.

WITH

LARGE ANNOTATIONS,

AND A PREFACE,

BY

ZACHARY GREY, LL.D.

Adorn'd with a new Set of Cuts.

T H E T H I R D E D I T I O N.

V O L. II.

L O N D O N:

Printed for C. BATHURST, W. STRAHAN, B. WHITE, T. DAVIES,
W. JOHNSTON, L. HAWES and Co. T. LONGMAN, T. BECKET,
E. JOHNSON, C. CORBETT, T. CASLON, E. and C. DILLY,
T. LOWNDES, T. CADELL, W. NICHOL, B. TOVEY,
S. BLADON, and R. BALDWIN.

MDCCLXXII.

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THE THIRD EDITION.

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W. Johnston, J. Hawes and Co. T. Longman, T. Bicker,
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M D C C C X I.

HUDIBRAS.

THE ARGUMENT of THE THIRD CANTO.

*The Knight, with various Doubts possess'd,
To win the Lady goes in Quest
Of Sidrophel, the Rosy-Crucian,
To know the Destinies Resolution;
With whom b'ing met, they both chop Logick,
About the Science Astrologick;
Till falling from Dispute to Fight,
The Conjurer's worsted by the Knight.*

CANTO III.

DOUBTLESS the Pleasure is as great
Of being cheated, as to cheat:

This whole Canto is designed to expose *Astrologers*, *Fortune-Tellers*, and *Conjurers*. In Banter of whom, Dr. James Young, (in his Tract, intitled, *Sidrophel Vapulans*, &c. 1699. p. 35.) informs us, "That in the Pontificate of some such holy Fathers as Gregory the Seventh, a Lover of the *Black Art*; one of the Tribe craved, of his Holiness, a Protector, or Patron Saint for *Astrologers*, like as other Arts had: The good Pontiff willing to oblige a Faculty he loved well, gave him the Choice of all in *Saint Peter's*. The humble Servant of *Urania*, depending upon the Direction of good Stars, to a good Angel, went to the choice *Hoodwinkt*, and groping among the Images, the first he laid Hand on was that of the *Devil* in Combat with *Saint Michael*; had he chosen with his Eyes open, he could not have met with a better Protector for so Diabolical an Art."

'Twas a Custom in *Alexandria* formerly, for *Astrologers* to pay a certain Tribute, which they called *Fool's Pence*, because it was taken from the Gains which *Astrologers* made by their own ingenious Folly, and credulous Dotage of their Admirers. [*Turkish Spy*, vol. 8. book 4. chap. 10.] See *Judicial Astrology*, exposed by *Cervantes*, *Don Quixote*. Vol. 3. chap. 25.

As Lookers-on feel most Delight,
 That least perceive a *Jugler's* Slight ;
 5 And still the less they understand,
 The more th' admire his Slight of Hand.

Some with a Noise, a greasy Light,
 Are snapt, as Men catch *Larks* by Night
 Ensnar'd and hamper'd by the Soul,
 10 As Nooses by the *Legs* catch *Fowl*.
 Some with a *Med'cine*, and *Receipt*,
 Are drawn to nibble at the *Bait* ;
 And tho' it be a two-foot *Trout*,
 'Tis with a single Hair pull'd out.

15 Others believe no Voice t' an *Organ*
 So sweet as *Lawyer's* in his *Bar-gown* ;
 Until with subtle Cobweb-cheats,
 Th' are catch'd in knotted *Law*, like *Nets* :
 In which, when once they are imbrangled,
 20 The more they stir, the more they're tangled ;

ψ. 3, 4. *As Lookers-on feel most Delight, — That least perceive a Jugler's Slight.*] See the *Art of Jugling* exposed. *Scot's Discovery of Witchcraft*, book 13. chap. 22 to 34 inclusive.

ψ. 8. *Are snapt, as Men catch Larks by Night.*] By the *Low-Bell*. See *Bailey's Dictionary*.

ψ. 25. *Apply to Wizards, &c.*] *Run after*, in the Edition of 1664.

ψ. 27. *And as those Vultures do forebode.*] Alluding to the Opinion, that *Vultures* repair beforehand, to the Place where Battles will be fought. Of this Opinion *Pliny* seems to be. *Nat. Hist.* lib. 10. cap. 6. See a Confutation of it, *Notes upon Creech's Lucretius* 1714. vol. i. p. 366. These Birds of Prey have sometimes devoured one another. Vide *Chronic. Chronicor. Politic.* lib. 2. p. 115.

ψ. 29, 30. *A Flam more senseless than the Roguery—Of old Aruspicy and Aug'ry.*] See *Dr. Kenner's Roman Antiquities*, part 2. chap. 3 and 4. *Chronic. Chronicor. Ecclesiastic.* lib. 2. p. 406. See *Judicial Astrology* exposed, *Sir John Mandevile's Voyage and Travels*, Edit. 1727.

PART II. CANTO III.

3

And while their *Purses* can dispute,
There's no End of th' immortal Suit.

Others still gape t' anticipate
The Cabinet-Designs of *Fate*,
25 Apply to *Wizards*, to fore-see
What shall, and what shall never be.
And as those *Vultures* do forebode,
Believe Events prove *bad* or *good*.
A Flam more senseless than the Roguery
30 Of old *Aruspicy* and *Aug'ry*,
That out of *Garbages* of *Cattle*
Presag'd the Events of *Truce*, or *Battle*;
From Flight of *Birds*, or *Chickens* pecking,
Success of great'st *Attempts* would reckon:
35 Though *Cheats*, yet more intelligible,
Than those that with the *Stars* do fribble.
This *Hudibras* by Proof found true,
As in due Time and Place we'll shew:

p. 199, 200. In the Play, intitled, *Two Noble Kinsmen*, by *Fletcher* and *Shakespeare*, Act 1. Edit. 1634. p. 2. from the best Authorities both ancient and modern, by Dr. *James Young*. *Sidrophel Vapulans*, or *Quack Astrologer* tossed in a Blanket; from p. 20 to 52 inclusive. *Spectator* N^o 105. And *Augury* exposed, *Scot's Discovery of Witchcraft*, chap. 1. 6, 7, 8, 17, 18, 19, 20.

ψ. 33, 34. From Flight of *Birds*, or *Chickens* pecking, — Success of great'st *Attempts* would reckon.] See the Opinions of the Romans in this Case. Dr. *Kennet's Roman Antiquities*, part 2. chap. 3. and the Folly of such as were of this Opinion exposed. *Ben Johnson's Masque of Augurs*, vol. 1. p. 88. *Scot's Discovery of Witchcraft*, book 11. p. 193, &c. *Spectator* N^o 7.

ψ. 35, 36. Yet more intelligible, — Than those that with the *Stars* do fribble.] *Gassendus* (see his *Vanity of Judiciary Astrology*, p. 106.) calls the whole Art of *Astrology* a mysterious Nothing; a Fiction more vain, than Vanity itself.

For he with *Beard* and *Face* made clean,
 40 Being mounted on his *Steed* agen ;
 (And *Ralpho* got a Cock-Horse too
 Upon his *Beast*, with much ado)
 Advanc'd on for the *Widow's* House,
 T'acquit himself, and pay his *Vows* ;
 45 When various *Thoughts* began to bustle,
 And with his inward Man to juggle ;
 He thought what *Danger* might accrue,
 If she should find he swore untrue :
 Or if his *Squire*, or he should fail,
 50 And not be punctual in their *Tale* ;
 It might at once the Ruin prove
 Both of his *Honour*, *Faith*, and *Love*.
 But if he should forbear to go,
 She might conclude h' had broke his *Vow* ;
 55 And that he durst not now for Shame
 Appear in *Court*, to try his *Claim*.
 This was the Pen'worth of his *Thought*,
 To pass *Time*, and uneasy *Trot*.
 Quoth he, in all my past *Adventures*,
 60 I ne'er was set so on the *Tenters* ;

y. 45, 46. *When various Thoughts began to bustle,—And with his inward Man to juggle.*] New Scruples began to spring up in the Knight's Brain : It is correspondent with his Character to be perpetually troubled with Cases of Conscience, and accordingly the Poet has drawn him so from the Beginning to the End of the Poem. (Mr. B.)

y. 57. *This was the Pen'worth of his Thought.*] The Sum, or Whole of it.

Or taken tardy with *Dilemma*,
 That ev'ry Way I turn, does hem me ;
 And with inextricable Doubt,
 Befets my puzzled *Wits* about :
 65 For tho' the *Dame* has been my Bail,
 To free me from enchanted *Jail* :
 Yet as a *Dog*, committed close
 For some Offence, by chance breaks loose,
 And quits his *Clog* ; but all in vain,
 70 He still draws after him his *Chain* :
 So though my *Ankle* she has quitted,
 My *Heart* continues still committed ;
 And like a *bail'd* and *main-priz'd* Lover,
 Altho' at large, I am bound over.
 75 And when I shall appear in *Court*,
 To plead my *Cause*, and answer for't,
 Unless the Judge do partial prove,
 What will become of *Me* and *Love* ?
 For if in our Account we vary,
 80 Or but in Circumstance miscarry ;
 Or if she put me to strict Proof,
 And make me pull my *Doublet* off,

ψ. 61. *Or taken tardy with Dilemma.*] An Argument in Logic, consisting of two or more Propositions, so disposed, that deny which you will of them, you will be pressed ; and grant which you will of them, the Conclusion will involve you in Difficulties, not easy to be got over.

ψ. 73. *And like a bail'd and main-priz'd Lover.*] Alluding to his being freed from the Stocks by his Mistress. See *Bail* and *Main-prize*, *Jacob's Law-Dictionary*.

To shew, by evident Record,
 Writ on my Skin, I've kept my Word,
 85 How can I e'er expect to have her,
 Having demurr'd unto her Favour?
 But *Faith*, and *Love*, and *Honour* lost,
 Shall be reduc'd t' a *Knight o' th' Post*?
 Beside, that *stripping* may prevent
 90 What I'm to prove by *Argument*;
 And justify I have a *Tail*,
 And that *Way* too, my *Proof* may fail.
 Oh! that I cou'd enucleate,
 And solve the *Problems* of my *Fate*;

ψ. 88. ——— *Knight o' th' Post.*] One who for Hire will swear before a Magistrate, or in a Court of Judicature, whatsoever you would have him. See *Baily's Dictionary*, folio edit.

ψ. 95. *Or find by Necromantick Art.*] Necromancy was an Art or Act of Communicating with Devils, and doing surprizing Feats by their Assistance: and particularly by calling up the Dead. See a remarkable Instance in the famed Romance of *Heliodorus* Bishop of *Tricca*, *Æthiopicor.* lib. 6. p. 300, &c. edit. *Lugduni* 1611.

ψ. 96. *How far the Dest'nies take my Part.*] Of all the Scruples and Qualms of Conscience that have hitherto perplexed our Knight, it must be confessed, that these with which he is now assaulted are the most rational, and best grounded: His Fears are just, and his Arguments unanswerable; and the *Dilemma* with which he is incumbered, makes him naturally wish, that all his Doubts were removed by a Prognostication of his future Fortune. *Ralpho* understanding the Knight's Mind, takes this Opportunity to mention *Sidrophel*, who from this Occasion is happily introduced into the Poem. (Mr. B.)

ψ. 103, 104. ——— *Yet 'tis profane — And sinful when Men swear in vain.*] These wretched Hypocrites, though Perjury was with them a venial Sin, when it served their Purpose, as appears from the foregoing Canto; and indeed from all the impartial Historians of those Times. Yet to carry an outward Face of Religion, they were very punctual in the Punishment of *profane* and *common Swearing*: And according to Sir Robert Howard's Committee, &c. act. 2. sc. 1. p. 53.] were more severe in the Punishment of

95 Or find by *Necromantick Art*,
 How far the *Dest'nies* take my Part;
 For if I were not more than certain
 To win, and wear her, and her *Fortune*,
 I'd go no farther in this *Courtship*,
 100 To hazard *Soul*, *Estate*, and *Worship*;
 For though an *Oath* obliges not,
 Where any thing is to be got,
 (As thou hast prov'd) yet 'tis *profane*,
 And *sinful*, when Men *swear* in *vain*.
 105 Quoth *Ralph*, Not far from hence doth
 A cunning Man, hight *Sidrophel*, [dwell

Swearing, than *Cursing*: For when *Teague* was punished Twelve-pence for an *Oath*, he asked what he should pay for a *Curse*? They said Six-pence. He then threw down Six-pence, and cursed the *Committee*.

ψ. 106. *A cunning Man, hight Sidrophel.*] *William Lilly*, the famous *Astrologer* of those Times, who in his yearly *Almanacks* foretold Victories for the Parliament with as much Certainty, as the Preachers did in their Sermons; and all, or most Part of what is ascribed to him either by *Ralpho* or the Poet, the Reader will find verified in his Letter (if we may believe it) wrote by himself to *Elias Ashmole*, Esq; and printed a few years ago for *E. Curl*, *J. Pemberton*, and *W. Taylor*, Booksellers in *London*. In this Letter or History of his own Life, we find an Account of several of his Predictions, (such as happened to hit right, not such as failed) and what Encouragement he had from the Parliament, and others. But when he found that the Authority of Parliament began to sink, and the Power of the Army to increase, he was as ready to predict against the Parliament, as before he was for it; tho' he began to do so almost too soon for his own Security: For he tells us (p. 69,) that in the Year 1650, he wrote, "That the Parliament (meaning the *Rump*) stood upon a tottering Foundation, and that the Commonalty and Soldiery would join against them." For this he was taken up by a Messenger, carried before a Committee of Parliament, and shewed the Words of his *Almanack*: But having Notice before-hand of what was intended against him, he had got that Leaf new printed, and those obnoxious Words left out. So he denied the *Almanack* to be his, and pulled half a Dozen

That deals in *Destiny's* dark *Counsels*,
 And sage *Opinions* of the *Moon* sells ;
 To whom all *People*, far and near,
 110 On deep Importances repair ;
 When *Brass* and *Pewter* hap to stray,
 And *Linnen* flinks out of the Way :
 When *Geese* and *Pullen* are seduc'd,
 And *Sows* of sucking *Pigs* are chows'd ;
 115 When *Cattle* feel Indisposition,

out of his Pocket, which were without that Passage, and said, this was a spurious Impression, in which some Enemies had put in those Words, in order to ruin him : (Life, p. 70.) In which he was seconded by a Friend in the Committee, who enlarged upon the great Services he had done the Parliament : (Life, p. 71.) Notwithstanding which he was kept a Prisoner in the Messenger's Hand near a Fortnight, and then released. What he had said of the *Rump* was at the Instance of some of *Cromwell's* Party : He lived to the Year 1681, being then near eighty Years of Age, and published predicting Almanacks to his Death. He was succeeded by *Henry Coley* (a Taylor by Trade) his *Amanuensis*. (see Life, p. 109.) And after him came *John Partridge*, who, something more than thirty years ago, was so exposed and ridiculed, for his Predictions, by *Isaac Bickerstaff*, Esq; (see *Tatler*, No. 1, 39, 118, 124, 216.) I know of no one since, that has published prophetic Almanacks, (Dr. B.) See a remarkable Account of *Lilly* in *Mr. Hearne's Life of Mr. Anthony Wood*, p. 505, 506, 507.

y. 111, 112. *When Brass and Pewter hap to stray, — And Linnen flinks out of the Way.*] Sir *John Birkenhead* banters *Lilly* upon this Head ; [*Paul's Church-yard*, cent. 1. class. 1. f. 12.] “ *Pancirollæ Medela*, a Way to find Things lost by *W. Lilly*; with a Clavis to his Book, or the Art of his Art by Mrs. *Mary Frith*.”

This was an old Pretence, made mention of by *Wierus* (*De Præstigiis Dæmonum*, lib. 6. cap. 2.) *Plerique insuper magi Pythonis spiritu inflati, artem divinandi profitentur, & res perditas quis suffuratus fuerit, aut ubi eæ reconditæ sint, & alia abdita, vel etiam ancipitia se manifestare posse jactant.* And Mr. *Scot* mentions some of the Charms made Use of to find out a Thief. (*Discovery of Witchcraft*, book 12 chap. 17. p. 260, 261, 262.)

But the most whimsical is the Charm of Sir *John*, or the Priest, to discover the Persons who stole the *Miller's Eels*; in which the Priest was a Party concerned.

And need th' Opinion of *Physician* ;
 When *Murrain* reigns in *Hogs* or *Sheep*,
 And *Chickens* languish of the *Pip* ;
 When *Yeast* and outward Means do *fail*,
 120 And have no Pow'r to work on *Ale* ;
 When *Butter* does refuse to come,
 And *Love* proves *cross* and *humoursome* ;
 To him with *Questions*, and with *Urine*,
 They for Discov'ry flock, or *Curing*.

He went into the Pulpit, and with his *Surplice* on his Back, and his *Stole* about his Neck, he pronounced these Words : (see book 12, p. 265.)

*All you that have stolen the Miller's Eels,
 Laudate Dominum de Cælis,
 And all they [We] that have consented thereto,
 Benedicamus Domino.*

¶ 121. *When Butter does refuse to come.*] “When a Country Wench (says Mr. Selden, *Table-Talk*, p. 120.) cannot get her Butter to come, she says the Witch is in the Churn.” This is banter'd by Mr. Cotton (*Virgile Travestie*, book 4. p. 117.)

*She call'd to wash, and do you think
 The Water turn'd as black as Ink,
 And that by Chance being cherming Day,
 Her Cream most strangely turn'd to Whey.
 This Dido saw, but would by no Means
 Tell her own Sister of the Omens.*

See *Spectator* N^o 117.

Mr. Scot (see *Discovery of Witchcraft*. book 12.) observes farther, “That when the Country People see that Butter cometh not, then get they out of the suspected Witch's House a little Butter, whereof must be made three Balls in the Name of the Holy Trinity; and so if they be put into the Churn, the Butter will presently come, and the Witchcraft will cease—but if you put a little Sugar and Soap into the Cherme among the Cream, the Butter will never come.”

Mr. Webster (See *Display of Witchcraft*. book 12. chap. 21. p. 281.) assigns natural Causes for it's not coming, with the Methods to make it come.

¶ 122, 123. *And Love proves cross and humoursome,—To him with Questions, and with Urine.*] This is hinted at by Sir Robert Howard, (*Committee-Man*, Act 1. p. 19.) Ruth tells Arabella the Heiress, (whom

- 125 Quoth *Hudibras*, this *Sidrophel*
 I've heard of, and shou'd like it well;
 If thou canst prove the *Saints* have Freedom
 To go to *Sorc'ers* when they need 'em.
 Says *Ralpho*, there's no Doubt of that;
 130 Those *Principles* I quoted late,
 Prove that the *Godly* may alledge
 For any Thing their *Priviledge*:
 And to the Dev'l himself may go,
 If they have *Motives* thereunto.

(whom Mr. *Day* the *Committee-Man* had got into his Custody) "That
 "Mr. and Mrs. *Day* had sent to *Lilly*, and his Learning being
 "built upon what People would have him say, he has told for
 "certain, that *Abel* their Son must have a rich Heiress, and that
 "must be you."

And *Lilly* confesses, (*History of his Life and Times*, p. 95.)
 "That many People of the poorer Sort frequented his Lodging,
 "many whereof were so civil, that when they brought Waters,
 "viz. Urines from infected People, (in 1665) they would stand
 "at a Distance."

ŷ. 127, 128. *If thou canst prove the Saints have Freedom — To go to
 Sorc'ers, when they need 'em.*] See *Don Quixote's* Scruple in this
 Respect, vol. 3. chap. 25. This Question is argued in a Book,
 intitled, *De Veneficis, per Lambertum Danæum, Anno 1574. cap. 6.*
Utrum liceat homini Christiano fortiorum operâ & auxilio, in
morbo aliisq; rebus uti! Who determines, p. 120, in the Nega-
 tive. Quamobrem hoc fit tandem conclusum & effectum ex supe-
 rioribus, neque debere, neque oportere fortiorum operâ uti,
 nisi et ipsi in eorum numero esse velimus.

Constantine the Great seems to be more favourable in his Opinion
 in the following Law:

Nullis vero criminationibus implicanda sunt remedia humanis
 quæ sita corporibus, aut in agrestibus locis innocenter adhibita
 suffragia, ne maturis vindemiis metuerentur imbres, ut ventis,
 grandinisque lapidatione quaterentur: Quibus non cujusquam
 salus & æstimatio lederetur: Sed quorum proficerent actus, ne
 Divina munera & labores hominum sternerentur. *Cod. Justinian.*
Lib. 9. Tit. 18. S. 4.

Sir John Birkenhead (*Paul's Church-yard*, cent. 2. class. 9.
 sect. 179.) puts this Query, "Whether the Reformers of this
 "Time

135 For as there is a *War* between
 The *Dev'l* and *them*, it is no *Sin*,
 If they by subtle Stratagem,
 Make use of *him*, as he does *them*.
 Has not this present *Parliament*
 140 A *Ledger* to the *Devil* sent,
 Fully impower'd to treat about
 Finding revolted *Witches* out?
 And has not he, within a Year,
 Hang'd threescore of 'em in one *Shire*?

"Time may safely trade in *Magic*? Because *Luther* and *Dr. Faustus* taught both in the same Town."

And *Lilly*, when he and *Booker* had an Audience of Sir *Thomas Fairfax*, observed, "That he hoped the Art was lawful, and agreeable to God's Word." (Life, p. 57. and *General Historical Dictionary*, vol. 7. p. 83. See *Spectator*, N^o 46.)

ψ. 139, 140. Has not this present *Parliament* — A *Ledger* to the *Devil* sent?] *Ledger Ambassadors* were not more ancient than the Year 1500, as Mr. *Anstis* observes from *Grotius*, (*Register of the Garter*, part 1. p. 394.)

ψ. 143, 144. And has not he within a Year — Hang'd threescore of 'em in one *Shire*?] *Hopkins*, the noted *Witch-finder* for the associated Counties, hang'd threescore suspected *Witches* in one Year in the County of *Suffolk*. See Dr. *Hutchinson's Historical Essay on Witchcraft*, p. 37, 38.

Dr. *Meric Casaubon*, in his Preface to Dr. *Dee's Boak of Spirits*, observes; That nine hundred Men and Women suffered in *Lorain* for *Witchcraft* in the Compass of a few Years: And *Ludovious Paramo*, that the *Inquisition*, within the Space of one hundred and fifty Years, has burnt thirty thousand *Witches*. *Baker's History of the Inquisition*, p. 186.

But our *Enthusiasts* much exceeded both. Mr. *Ady* says, that in *Scotland* some thousands were burnt in those Times. (Dr. *Hutchinson*, p. 38.) I have somewhere seen an Account of betwixt three and four thousand that suffered in the King's Dominions, from the Year 1640, to the King's Restoration. See a remarkable Incident of this Kind, in *Bretaigne*, a Province of France. *Turkish Spy*, vol. 4. book 4. letter 9.

- 145 Some only for not being *drown'd*,
 And some for sitting above Ground,
 Whole *Days* and *Nights*, upon their *Breeches*,
 And feeling Pain, were hang'd for *Witches*,
 And some for putting *Knavish* Tricks
 150 Upon *Green Geese*, and *Turkey-Chicks*,
 Or *Pigs*, that suddenly deceast
 Of Griefs unnat'ral, as he guest;

ψ. 146, 147, 148. *And some for sitting above Ground,—Whole Days and Nights upon their Breeches,—And feeling Pain, were hang'd for Witches.*] Alluding to one of the Methods of Trial, made Use of in those Days, mentioned by Dr. *Hutchinson*, (*Historical Essay*, p. 63.) “Do but imagine (says he) a poor Creature, under all the Weakness and Infirmities of old Age, set like a Fool in the Middle of a Room, with the Rabble of ten Towns round about her House: Then her Legs tied cross, that all the Weight of her Body might rest upon her Seat: By that Means, after some Hours that the Circulation of the Blood would be much stopped, her sitting would be as painful as the wooden Horse. Then she must continue in her Pain four and twenty Hours without either Sleep or Meat. And since this was their ungodly Way of Trial, what wonder was it, if when they were weary of their Lives, they confessed many Tales that would please them, and sometimes they knew not what?” (See some remarkable Methods of Trial from Mr. *Whitelock's Memorials. Impartial Examination* of Mr. *Neal's* 4th vol. of the *History of the Puritans*, p. 97, 98, 99, 100. And in *Reginald Scot's Discovery of Witchcraft*, book 2. chap. 12. p. 37, &c. published in 1584.)

ψ. 145. *Some only for not being drown'd.*] This was another Method of Trial, by *Water Ordeal*, of which Mr. *Scot* observes, from diverse Writers (book 13. chap. 9. p. 303.) “That a Woman, above the Age of fifty Years, being bound Hand and Foot, her Cloaths being upon her, and being laid down softly in the Water, sinketh not in a long Time, some say not at all.” Dr. *Hutchinson* somewhere observes, that not one in ten can sink in this Position of their Bodies. And p. 55. “That we can no more convict a Witch upon the Tricks of swimming, scratching, touching, or any other such Experiments, than we may convict a Thief upon the Trial of the Sieve and Sheers.”

Who after prov'd himself a *Witch*,
 And made a Rod for his own *Breech*.
 155 Did not the Devil appear to *Martin*
Luther in *Germany*, for certain?
 And wou'd have gull'd him with a Trick,
 But *Mart.* was too too *politick*.
 Did he not help the *Dutch* to purge
 160 At *Antwerp* their *Cathedral Church*?

ŷ. 153, 154. *Who after prov'd himself a Witch,—And made a Rod for his own Breech.*] “These two Verses (says Dr. Hutchinson, *Historical Essay*, p. 65.) “relate to that which I have often “heard, that *Hopkins* went on searching and swimming the poor “Creatures, till some Gentlemen, out of Indignation at the “Barbarity, took him and tied his own Thumbs and Toes, as he “used to tie others; and when he was put into the Water, he “himself swam as they did. This clear'd the Country of him, “and it was a great deal of Pity that they did not think of the “Experiment sooner.”

ŷ. 155, 156. *Did not the Devil appear to Martin—Luther in Germany, for certain?*] *Luther* in his *Mensalia* speaks of the Devil's appearing to him frequently, and how he us'd to drive him away by scoffing and jeering him. For he observes that the Devil being a proud Spirit, cannot bear to be contemn'd and scoff'd: “I often (says he, p. 381.) said to him, Devil, I have bewray'd “my Breeches, canst thou smell that?” (Dr. B.)

And yet some *Popish* Writers (see *Epistle to the Reader*, prefix'd to the Translation of *Henry Stephens's Apology for Herodotus*, 1607. p. 3. from *Cochlæus*, *Staphylus*, &c.) affirm, that *Luther* was begot by an *Incubus*, and strangled by the Devil. (Vide etiam *Wolffii Lektion. Memorab. Anno 1550. Par. Post.* p. 593.)

Mr. *Oldham* alludes to this Aspersion, (*Third Satire against the Jesuites.*)

Make *Luther Monster*, by a Fiend begot,
 With Wings, and Tail, and cleven Foot.

ŷ. 159. *Did he not help the Dutch, &c.*] * In the Beginning of the Civil Wars of *Flanders*, the common People of *Antwerp* in a Tumult broke open the Cathedral Church, to demolish Images and Shrines; and did so much Mischief in a small Time, that *Strada* writes, there were several Devils seen very busy among them, otherwise it had been impossible. *Strad. de Bello Belgico. Dec. 1. Lib. 1. p. 154. edit. Romæ 1640.*

- Sing Catches to the *Saints* at *Mascon*,
 And tell them all they came to ask him ?
 Appear in divers Shapes to *Kelly*,
 And speak i' th' *Nun* of *Loudon's* Belly ?
 165 Meet with the *Parliament's* Committee,
 At *Woodstock* on a *Perf'nal* Treaty ?

Y. 161. *Sing Catches to the Saints at Mascon.*] * This Devil deliver'd his Oracles in Verse, which he sung to Tunes, and made several Lampoons upon the *Huguenots*.

There was a Treatise call'd, *The Devil of Mascon, or the true Relation of the chief Things, which an unclean Spirit said at Mascon in Burgundy, in the House of Mr. Francis Perreaud, Minister of the reformed Church in the said Town: Written by the said Perreaud soon after the Apparition, which was in the Year 1612, but not publish'd till the Year 1653, forty-one Years after the Thing was said to be done. Translated by Dr. Peter de Moulin, at the Request of Mr. Boyle. [See Webster's Display of suppos'd Witchcraft, chap. 16. p. 293.]*

Y. 163 *Appear in divers, &c.*] * The History of Dr. Dee, and the Devil, publish'd by Mer. Casaubon, Isaac Fil. Prebendary of Canterbury, has a large Account of all those Passages; in which the Style of the true and false Angels appears to be penn'd by one and the same Person.

Y. 164. *And speak i' th' Nun of Loudon's Belly.*] The Nun of Loudon in France and all her Tricks have been seen by many Persons of Quality of this Nation yet living, who have made very good Observations upon the French Book, written upon that Occasion. Vide *Histoire de Diable de Loudun, ou de la Possession de Religieuse Ursulines, & de la Condemnation & du Suplice D Urbain Grandiere Cure de la meme Ville: Astrol. & Mag. 8° N° 14137. Catal. Bibliothecæ Harleian. vol. 2. Vide N° 14300.*

Y. 165. 166. *Meet with the Parliament Committee — At Woodstock —*.] * A Committee of the long Parliament, sitting in the King's House in Woodstock Park, were terrify'd with several Apparitions, the Particulars whereof were then the News of the whole Nation. See the *Narrative* at large. Dr. Plot's *Nat. Hist. of Oxfordshire*, p. 214, &c.

Y. 167. *At Sarum, &c.*] * Withers has a long Story in Doggerel, of a Soldier of the King's Army, who being a Prisoner at Salisbury, and drinking a Health to the Devil upon his Knees, was carried away by him through a single Pane of Glass.

At *Sarum* take a *Cavalier*
 I' th' *Cause's* Service *Prisoner*?
 As *Withers* in immortal Rhime
 170 Has register'd to after-time.
 Do not our great *Reformers* use
 This *Sidrophel* to forebode *News*;

ŷ. 169. *As Withers in immortal Rhime, &c.*] This *Withers* was a Puritanical Officer in the Parliament Army, and a great Pretender to Poetry, as appears from his Poems enumerated by *A. Wood*, (*Athen. Oxon.* vol. 1. Col. 274, &c. 1st edit) but so bad a Poet, that when he was taken Prisoner by the Cavaliers, Sir *John Denham* the Poet (some of whose Land, at *Egham* in *Surry*, *Withers* had got into his Clutches) desired his Majesty not to hang him; because so long as *Withers* liv'd, *Denham* would not be accounted the worst Poet in *England*. *Wood*, *ibid.* Col. 274. *Bishop Kennet's Register and Chronicle*, p. 694.

ŷ. 171, 172. *Do not our great Reformers use—This Sidrophel to forebode News?*] Hear, O Reader! one of these great Reformers thus canting forth the Services of *Lilly*. “You do not know the
 “ many Services this Man hath done for the Parliament these
 “ many Years; or how many Times in our greatest Distresses we
 “ applying unto him, he hath refresh'd our languishing Expecta-
 “ tions; he never fail'd us of a Comfort in our most unhappy
 “ Distresses. I assure you his Writings have kept up the Spirits
 “ both of the *Soldiery*, the honest People of this *Nation*, and
 “ many of us Parliament-Men.” [See *Lilly's Life*, p. 71.] (Mr *B.*)
Lilly was one of the close Committee to consult about the King's Execution. [See Mr. *Echard's History of England*, vol. 2. p. 641.] And for Pay, foretold Things in Favour of all Parties, as has been before observ'd, the Truth of which is confirm'd from the following Passage, in a Letter of Intelligence to Secretary *Thurloe* from *Bruges*, Sept. 29, 1656. (*Thurloe's State-Papers*, vol. 5. p. 431.) “*Lilly*, that Rogue, who lives by *Strand-Bridge*,
 “ hath sent a Letter unto Sir *Edward Walker*, who is one of his
 “ Majesty's Secretaries, who is also an *Astrologer*, to wish them
 “ to have a good Heart and be courageous. He was confident,
 “ and foresaw by Art, that the King and his Adherents would be
 “ restored in the Year 57 to the Throne and Kingdom of *Eng-*
 “ *land*: And hereupon they depend much, because such a Pro-
 “ phet saith it; who hath rightly prophesy'd of the former
 “ King's Death; so he must needs have an infallible Prophecy
 “ of this Man's Restoration.”

To write of *Victories* next Year,
 And *Castles* taken yet i' th' *Air*?
 175 Of Battles fought at *Sea*, and Ships
 Sunk two Years hence, the last Eclipse?
 A total Overthrow giv'n the *King*
 In *Cornwall*, *Horse* and *Foot*, next Spring?

ψ. 173. To write of *Victories* next Year.] Mr. Butler (*Memoirs of the Years 1649-50 Remains*) has expos'd his Ignorance in the following Words: "O (says he) the Infallibility of *Erra-Pater*
 " *Lilly*! The *Wizard* perhaps may do much at *Hot-Cockles*,
 " and *Blind-Man's Buff*; but I durst undertake to poze him in a
 " Riddle, and his Intelligence in a Dog in a Wheel: An over-
 " turn'd Salt is a surer Prophet, the *Sieve* and *Sheers* are Oracles
 " to him: A whining Pig sees further into a Storm; *Rats* will
 " prognosticate the Ruin of a Kingdom with more Certainty:
 " And as for *Palmerstry*, a *Gipsy*, or a D E R R I C (See the Word
 " D. E. R. I. C. explain'd, *Gruteri Fax Art.* Tom. 1. cap. 3. p. 322.)
 " may be his Tutor, the *Wittal* is cuckolded over and over, and
 " yet the *O Edipus* is blind; like the old *Witch*, who being consult-
 " ed to discover a Thief, could not discover who had sh—t at her
 " own Door. Indeed he is excellent at foretelling Things past;
 " and calculates the Deputy's Nativity after he is beheaded;
 " and by starting a Prophecy, he excites the credulous Vulgar to
 " fulfil it: Thus can he antedate *Cromwell's* Malice, depose the
 " King five Years before-hand, and instruct *Ralph* how to be
 " damn'd. Impious Villain, to make the *Spheres* like the *associ-*
 " *ated Counties*, and the heavenly Houses, so many lower Houses,
 " fix a Guilt upon the Stars, and persuade the Planets were Re-
 " bels, as if it were a Sequestration Star, or any Constellation
 " look'd like a *Committee*." His reputation was lost upon his
 false Prognostic upon the Eclipse, that was to happen on the 29th
 of *March* 1652, commonly call'd *Black Monday*, in which his
 Predictions not being fully answer'd, Mr. *Heath* observes, (*Chro-*
nicle, p. 210.) "That he was regarded no more for the future,
 " than one of his own *worthless Almanacks*." Dr. *James Young*
 (*Sidrophel vapulans*) makes the following Remark upon him.
 "I have (says he) read all *Lilly's Almanacks*, from 40 to 60 in the
 " holy time of that great Rebellion, to which he was accessory;
 " and find him always the whole Breadth of Heaven wide from
 " Truth: Scarce one of his Predictions verified, but a thousand
 " contrary wise: It's hard, that a Man shooting at Rovers so
 " many Years together, should never hit the right Mark." [See
 Sir

And has not he point-blank foretold
 180 What's'e'er the close Committee would?
 Made *Mars*: and *Saturn* for the Cause,
 The *Moon* for fundamental *Laws*:
 The *Ram*, the *Bull*, and *Goat* declare
 Against the Book of *Common-Prayer*?

Sir Edward Walker's Historical Collections. Publish'd 1707. p. 227, &c.

ψ. 174. *And Castles taken yet in th' Air?*] A Sneer probably upon the Report published in 1642, in a Tract, intitled, *A great Wonder in Heaven, shewing the late Apparitions and prodigious Noises of War and Battles seen at Edge-hill, near Keinton in Northamptonshire—Certified under the Hands of William Wood, Esq; Justice of the Peace in the said County: Samuel Marshal, Preacher of God's Word at Keinton, and other Persons of Quality.* London, printed for Thomas Jackson, Jan. 23, Anno Dom. 1642, penes me.

In the 36th Year of the Reign of Edward the Third, Ralph Higden says. (see *Polychronicon* translated by Treviza, Lib. Ult. chap. 1. fol. 317. b.) there appeared both in England and France, and many other Places, two Castles in the Air, out of which issued two Hosts of armed Men, the one clothed in white, the other in black.

ψ. 179, 180. *And has not he point-blank foretold—What's'e'er the close Committee would?*] The Parliament took a sure Way to secure all Prophecies, Prodigies, and Almanack-News from Stars, &c. in favour of their own Side, by appointing a Licenser thereof, and strictly forbidding and punishing all such as were not licensed. Their Man for this Purpose was the famous Booker, an Astrologer, Fortune-Teller, Almanack-Maker, &c. See ψ. 1093 of this Canto, and the Note thereon. See also Note upon Part I. Canto II. ψ. 650. The Words of his Licence in *Rushworth*,—are very remarkable. For *Mathematicks*, *Almanacks*, and *Prognostications*. If we may believe Lilly, both he and Booker did conjure and prognosticate well for their Friends the Parliament. He tell us, “When he applied for a License for his *Merlinus Anglicus Junior*, (in April 1644.) Booker wondered at the Book, “made many impertinent Obliterations, framed many Objections, “and swore it was not possible to distinguish between a King and “Parliament, and at last licensed it according to his own Fancy. “Lilly delivered it to the Printer, who being an *Arch-Presbyterian*, “had five of the Ministers to inspect it, who could make nothing
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- 185 The *Scorpion* take the *Protestation*,
 And *Bear* engage for *Reformation*?
 Made all the *Royal Stars* recant,
 Compound, and take the *Covenant*?
 Quoth *Hudibras*, the Case is clear,
 190 The *Saints* may 'mploy a *Conjurer*;
 As thou hast prov'd it by their *Practice*;
 No Argument like Matter of Fact is.
 And we are best of all led to
 Men's *Principles*, by what they do.
 195 Then let us strait advance in quest
 Of this profound *Gymnosophist*.
 And as the *Fates* and he advise,

“ of it, but said it might be printed: For in that he meddled not
 “ with their *Dagon*.” (*Lilly's Life*, p. 44.) Which Opposition to
Lilly's Book arose from a Jealousy, that he was not then thoroughly
 in the Parliament's Interest: Which was true; for he frankly con-
 fesses, “ That till the Year 1645, he was more *Cavalier* than
 “ *Roundhead*, and so taken Notice of: But after that, he engaged
 “ *Body and Soul* in the Cause of the Parliament.” (*Life*, p. 45.)
 Afterwards we find (among other curious Particulars) that when
 there was a Difference between the Army and Parliament, he and
Booker were carried in a Coach with four Horses to *Windsor*, (where
 the Army's head Quarters then were) were feasted in a Garden,
 where General *Fairfax* lodged, who bid them kindly welcome, and
 entered into a Conference with them: (*Life*, p. 57.) That when
Colchester was besieged, *Booker* and himself were sent for, where
 they encouraged the Soldiers, assuring them by (Figures) that the
 Town would soon surrender; that they were well entertained at the
 head Quarters two Days. (*Life*, p. 67, 68.) That in *Oliver's*
Protectorship, all the Soldiers, were Friends to *Lilly*; and the Day
 of one of their Fights in *Scotland*, a Soldier stood up with his *Angli-*
cus in his Hand, and as the Troops passed by him, read that
 Month's Prediction aloud, saying, Lo! Hear what *Lilly* saith, you
 are in this Month promised Victory; Fight it out brave Boys.
 (*Lilly's Life*, p. 83.) (Mr. B.)

Pursue, or wave this *Enterprize*.
 This said, he turn'd about his Steed,
 200 And eftsoons on th' Adventure rid;
 Where leave we *Him* and *Ralph* a While,
 And to the *Conjurer* turn our Stile,
 To let our *Reader* understand
 What's useful of him before-hand.
 205 He had been long t'wards *Mathematicks*,
Opticks, *Philosophy*, and *Staticks*,
Magic, *Horoscopy*, *Astrology*,
 And was *old Dog* at *Physiology*s
 But as a *Dog* that turns the Spit,
 210 Bestirs himself, and plies his Feet

y. 181, 187. *Made Mars, &c.* — *Made all the Royal Stars re-
 tant.*] The hidden Satire of this is extremely fine; by the several
Planets and *Signs* here recapitulated, are meant the several Leaders
 of the Parliament-Army, who took the Covenant. As *Essex* and
Fairfax, by *Mars* and *Saturn*. But the last *made all the Royal Stars*
recant, &c. evidently alludes to *Charles, Elector Palatine of the*
Rhine, and *King Charles the Second*, who both took the Covenant.
 (Mr. W.)

y. 196. ———— *Gymnosophist.*] Vide Jo. & Fra. Picci
Mirandulæ op. passim. Chambers's Cyclopædia: And their Method of
 educating their Disciples, *Spectator*, N^o 337.

y. 205. *He had been long 'twards Mathematicks.*] See J. Taylor's
 Poem, intitl'd, *A Figure-Flinger, or Couz ning Cunning Man*, Works,
 p. 12. *Gruteri Fax Art.* tom. 6. par. 2. p. 536, 537.

y. 209, 210, 211, 212, 213. 214. *But, as a Dog that turns the*
Spit, — *Bestirs himself, and plies his Feet* — *To climb the Wheel, but*
all in vain, — *His own Weight brings him down again*; — *And still*
be's in the self-same Place — *Where at his setting out he was*:] Mr.
Prior's Imitation of this Simile is very beautiful; and I think an
 Improvement of it.

Dear Thomas, didst thou never pop
 Thy Head into a Tinman's Shop?

To climb the *Wheel*, but all in vain,
 His own Weight brings him down again :
 And still he's in the self-same Place
 Where at his setting out he was :
 215 So in the *Circle* of the *Arts*,
 Did he advance his nat'ral Parts ;
 Till falling back still, for Retreat,
 He fell to *Juggle*, *Cant*, and *Cheat*,
 For as those *Fowls* that live in Water
 220 Are never wet, he did but smatter ;
 Whate'er he labour'd to appear,
 His Understanding still was clear,

*There Thomas didst thou never see,
 ('Tis but by Way of Simile)
 A Squirrel spend his little Rage
 In jumping round a rolling Cage ?
 The Cage as either Side turns up,
 Striking a Ring of Bells a-top ;
 Mov'd in the Orb, pleas'd with the Chimes,
 The foolish Creature thinks he climbs :
 But here or there, turn Wood or Wire,
 He never gets two Inches higher.*

(Mr. B.)

ŷ. 224. Since old Hodg Bacon, &c.] * Roger Bacon, commonly called Fryar Bacon, lived in the Reign of our Edward the First, and for some little Skill he had in the Mathematicks, was by the Rabble accounted a Conjuror, and had the sottish Story of the *Brazen Head* fathered upon him, by the ignorant Monks of those Days.

Ib. ———— And Bob Grosted.] Bishop Grosted was Bishop of Lincoln, 20 Henry the Third. A. D. 1235. " He was " suspected by the Clergy to be a Conjuror; for which Crime " (the printed Notes observe) he was deprived by Pope Innocent " the Fourth, and summoned to appear at Rome." But this is a Mistake: for the Pope's Antipathy to him was occasioned by his frankly expostulating with him (both personally, and by Letter) his Encroachments upon the *English Church*, and Monarchy. He was persecuted by Pope Innocent, but it is not certain that he was deprived, tho' Bale thinks he was: The Pope was

Yet none a deeper Knowledge boasted,
Since old *Hodg Bacon*, and *Bob Grosted*.

- 225 Th' *Intelligible World* he knew,
And all Men *dream* on't to be true:
That in this *World* there's not a *Wart*
That has not there a Counterpart;
Nor can there on the *Face* of Ground
230 An individual *Beard* be found,
That has not, in that foreign *Nation*,
A Fellow of the self-same *Fashion*;
So *cut*, so *colour'd*, and so *curl'd*,
As those are in th' *Inferior World*,

was inclined to have had his Body dug up, but was dissuaded from it: He was a Man of great Learning, considering the Time in which he lived, and wrote Books to the Number of almost two hundred. (See Bishop Godwin's *Catalogue of Bishops*, edit. 1615. p. 298, &c. *Fabian's Chronicle*, part 2. folio 25.) He suppressed an idle Practice in that Church, in keeping the *Feast of Fools*, (which was likewise suppressed in the College of *Beverly* in the Year 1391. See Mr. *Anstis's Register of the Garter*, vol. 1. p. 309.) Quapropter vobis mandamus, in virtute obedientiæ firmiter injungentes: quatenus *festum stultorum*, cum sit vanitate plenum, & voluptatibus spurcum, Deo odibile, & dæmonibus amabile, de cætero in ecclesiâ *Lincoln*. Die venerandæ solennitatis circumcisionis Domini, nullatenus permittatis fieri. Vide *Opuscul. Ro. Grossetest. Append. Fascicul. Rer. expetendar. & fugiendar.* epist. 32. p. 331. This Feast was continued in *France* till about the Year 1444. See an Account of it, *Mezeray's History of France*, translated by *Bulceel*, p. 293.

ŷ. 225. Th' *Intelligible World* he knew.] See *Norris's Ideal World*.

ŷ. 233. So *cut*, so *colour'd*, &c.] Dr. *Bulwer* observes from *Sirabo*, (*Artificial Changeling*, scen. 12. p. 212.) "That in *Cathea* "the Men for an ornament dye their Beards with many and "diverse Colours, and many of the *Indians* do it; for the Region "bears admirable Colours for the Tincture of their Hairs" See more, p. 213, 214.

235 H' had read *Dee's Prefaces* before,
 The *Dev'l*, and *Euclid*, o're and o're;
 And all the *Intrigues* 'twixt him and *Kelly*,

†. 235, 236. *H' had read Dee's Prefaces before,—The Dev'l and Euclid o're and o're;*] *Dee* was a *Welchman*, and educated at *Oxford*, where he commenced Doctor, and afterwards travelled into foreign Parts, in quest of *Chymistry*, &c. *Lilly* saith, that he was *Queen Elizabeth's* Intelligencer, and had a Salary for his Maintenance from the Secretaries of State: That he was the most ambitious Man living; and was never so well pleased, as when he heard himself stiled *most Excellent*.

In 1659 was printed in Folio, *A Relation of what passed for many Years between Dr. John Dee, and some Spirits*. It begins May 28, 1583, and ends September 7, 1607. It was published by *Meric Casaubon*, D. D. with a learned Preface, in which we have the following Account.

Dr. Dee, when young, was sought unto by two Emperors, *Charles*, and *Ferdinand* his Brother and Successor, as he saith in his Letter to the Emperor *Redolph*. *Mr. Camden* in 1572 calls him *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to *Maximilian*, *Ferdinand's* Successor in 1564. In 1595 he wrote an Apology for himself to the then Archbishop of *Canterbury*, (*Whitgift*) in which he gives a Catalogue of his Works, in Number 50 or 51, unprinted; among which is *Apologia pro fratre Rogero Bachone Anglo*, in qua docetur nihil illum per dæmoniorum fecisse auxilia: And eight printed ones, three of which are probably alluded to by *Mr. Butler*, in the Word *Prefaces*, *Epistola præfixa ephemeridi Johannis Felde* 1557. *Epistola ad Commandinum*, præfixa libello *Machometi* de superficierum divisionibus 1570; and his Mathematical Preface to *Euclid* 1570. At the End of his Apology is a Testimonial from the University of *Cambridge*, dated 14. Cal. April. 1548, whereby it appears, that he was *M. A.* & quod plurimam sibi & doctrinæ & honestatis laudem comparavit.

Above thirty Years after that, his (pretended) Commerce with Angels began: The Account of which was all wrote with his own Hand, and communicated by *Sir Thomas Cotton*: He had a round Stone like a *Chrystal* brought him (as he said) by Angels, in which others saw Apparitions, and from whence they heard Voices, which he carefully wrote down from their Mouths. He names at least twenty Spirits: *Gabriel*, *Raphael*, *Michael*, and *Uriel* are known Names of good Angels; the rest are too fantastical to be mentioned, particularly such as *Ash*, *Il*, *Po*, *Va*, &c. what Kind all these were of, if they were any Thing more than Fancy, is plain,

Lescus and th' *Emperor* wou'd tell ye:
But with the *Moon* was more familiar
240 Than e'er was *Almanack* well-willer;

plain, from a Revelation of theirs, *April* 18, 1587, enjoining Community of Wives to *Dee* and *Kelly*, which Injunction they most conscientiously obeyed.

He was so confident as to address himself to Queen *Elizabeth*, and her Council often, and to King *James* and his, to the Emperor *Rodolph*, *Stephen* King of *Poland*, and several other Princes; to the *Spanish* Embassador in *Germany*. He had Thoughts of going to the *Pope*, had he not been banished *Germany* as he thought, at the Instance of the *Nuncio*, who seems to deny it in a Letter of his to Dr. *Dee*, which may be worth reading.

Dee's chief Seer was *Edward Kelly*, from whose Reports, the Shapes and Words of the Apparitions were wrote.

Alasco Palatine of *Poland*, *Pucci* a learned *Florentine*, and Prince *Rosemburg* of *Germany*, the Emperor's Viceroy of *Bohemia*, were long of the Society, and often present at their Actions; as was once the King of *Poland* himself. After *Kelly's* Death in 1587, *Arthur Dee* was admitted to be a Seer, and reported to his Father what he saw in the *Stone*, but heard nothing from it. In 1607 one *Bartholomew Hickman* was Operator, and both saw and heard it: In that Year *Dee* foretells what was become of stolen Goods: There is no Account when, or how he died. (Mr. S. W.)

In *Dee's* Account of himself (see *Johan. Glastoniens. Chronic.* 1726. a *Tho. Hearne*, Appendix, p. 504.) he says, he was offered two hundred *French* Crowns yearly, to be one of the *French* King's Mathematicians; that he might have served five *Christian* Emperors, namely, *Charles the Fifth*, *Ferdinand*, *Maximilian*, *Rodolph*, and the then Emperor of *Muscovy*; each of them offering him a Stipend, from five hundred Dollars yearly, to one thousand, two thousand, three thousand: And that his *Russian* Majesty offered him two thousand Pound Sterling yearly Stipend, with a thousand Rubles from his Protector, and his Diet out of his own Kitchen; and he to be in Dignity and Authority amongst the highest Sort of Nobility and Privy-Councillors. (See more *ibid.* from p. 490 to 556 inclusive.)

ψ. 238. *Lescus*] *Albertus Lascus*, *Lasky*, or *Alasco*, Prince Palatine of *Poland*, concerned with *Dee* and *Kelly*. See *Casaubon's* Preface, and *Dee's* Book of Spirits; and Append. *Johan. Glastoniens. Chron.* p. 510.

ψ. 239. But with the *Moon* was more familiar.] As great a Pretender 'tis plain he was, from what has been before observed, as

Her Secrets understood so clear,
 That some believ'd he had been there;
 Knew when she was in fittest Mood,
 For cutting *Corns*, or letting *Blood*;
 245 When for anointing *Scabs* or *Itches*,
 Or to the *Bum* applying *Leeches*;
 When *Sows* and *Bitches* may be spay'd,
 And in what Sign best *Cyder's* made;
 Whether the *Wane* be, or *Increase*,
 250 Best to set *Garlick*, or sow *Pease*:

old *Forefight*, (see *Congreve's Love for Love*, act 2. sc. 5.) who speaking to Sir *Sampson Legend* of his great Knowledge in this Way, says, "I tell you, that I have travelled and travelled in the *Celestial Spheres*, know the Signs and the Planets, and their Houses; can judge of Motions direct and retrograde, of Sextiles, Quadrates, Trines, and Oppositions, fiery Trigons, and aquatical Trigons; know whether Life shall be long or short, happy or unhappy; whether Diseases are curable or incurable; if Journeys shall be prosperous, and Undertakings successful, or Goods stolen recovered: I know ———"

ψ. 240. *Than e'er was Almanack-well-willer.*] See the Term in *Cleveland's Character of a London Diurnal*, Works 1677. p. 103.

Had the *Precisians* of those Times known that the Church of Rome had taken the *Almanack* into the Number of her Saints, they would never have suffered *Booker* to have been a Licenser of *Almanacks*, (as he was, see Note on ψ. 179, 180.) or *Lilly* their famed Astrologer, and *Almanack well-willer*, to have published any thing under that Title.

The learned Mr. *Henry Wharton* (in his Preface to his Tract, intitled, *The Enthusiasm of the Church of Rome demonstrated, in some Observations upon the Life of Ignatius Loyola*, London 1638) gives the following Account.

"The Church of Rome (saith he) hath taken the *Almanack* into the Number of the Saints, and canonized it under the Name of St. *Almachius*, solemnizeth its Memory on the first Day of January, and giveth to it an illustrious Character in the *Martyrology*. This probably proceeded from the Mistake of some ignorant Monk, about the seventh or eighth Age, who finding the Word *S. Almanacum* (*Sanctum Almanacum*)
 "written

Who first found out the *Man i' th' Moon*,
 That to the *Ancients* was unknown;
 How many *Dukes*, and *Earls*, and *Peers*,
 Are in the *Planetary Spheres*;
 255 Their *Airy Empire*, and Command,
 Their sev'ral Strengths by Sea and Land;
 What Factions th'have, and what they drive
 In publick Vogue, or what in private; [at
 With what Designs and Interests
 260 Each *Party* manages Contests.

“written in the front of the *Calendar*, and not knowing what to
 “make of that barbarous Term, with which he was before unac-
 “quainted, imagined it to be some ancient obscure Saint; who
 “took up the first Place in the *Calendar*. Being possessed with this
 “Error, it was no hard Matter to make St. *Almachius* of *Sanctum*
 “*Almanacum*, written in the old Way of Abbreviation. Having
 “thus framed the Saint, out of good Manners he placed him after
 “the *Circumcision of our Lord*, the Memory of which is celebrated
 “upon the same Day; but yet to keep the former Order as much
 “as possible, it stands immediately after it, as it now continueth
 “in the *Roman Martyrology*. This unhappy Mistake was then tran-
 “scribed into many other Copies, and so increased the Rabble of
 “the *Romish Saints*, with the Addition of St. *Almanack*: After-
 “wards a goodly Story was framed of him, that he suffered *Mar-*
 “tyrdom at Rome, under the Prefecture of *Alippius*, where repre-
 “hending the Gladiators in the *Amphitheatre*, for their bloody
 “Sports, he was killed by them.”

ψ. 243, 244, 249, 250. Know when she was in fittest Mood,—
 For cutting Corns, and letting Blood;—Whether the Wane be, or In-
 crease;—Best to set Garlick, or sow Pease:] “The Moon in full
 “or wane, increasing or decreasing her Light, for the most ad-
 “vantagous sowing of Seeds, setting, grafting, removing of Plants
 “or Trees, purging Baths, and the like: Though they do not be-
 “long to judiciary Astrology, yet are commonly refer'd to it, partly
 “through the Ignorance of the Multitude, but mostly through the
 “Cunning, and Arrogance, and Vanity of Astrologers.” (*Gassend-*
us's Vanity of judiciary Astrology, chap. 13. p. 84. chap. 17. p.
 112.) see the Account that Peter the Goatherd gives of the Scholar
Chrysostron. *Don Quixote*, part 1. book 2. chap. 4. p. 100.

He made an *Instrument* to know
 If the *Moon* shine at Full or no ;
 That would, as soon as e'er she shone, straight
 Whether 'twere Day or Night demonstrate;
 265 Tell what her *D'meter* to' an Inch is,
 And prove that she's not made of *Green-cheese*.
 It wou'd demonstrate, that the *Man in*
The Moon's a *Sea Mediterranean*;
 And that it is no *Dog* nor *Bitch*,
 270 That stands behind him at his Breech ;
 But a huge *Caspian Sea*, or *Lake*
 With *Arms*, which Men for *Legs* mistake ;
 How large a *Gulph* his Tail composes,
 And what a goodly *Bay* his Nose is ;
 275 How many *German Leagues* by th' Scale

y. 265. Tell what her *D'meter* t' an Inch is.] Dr. Harris (see *Astronomical Dialogues*, edit. 2. p. 107.) observes, that the *Moon's Diameter* is almost two thousand two hundred Miles. *Diameter* in *Geometry* is the Line which passes through the Middle of any Figure, from one Angle to another. *Bailey's Dictionary*.

y. 266. And prove that she's not made of *Green-Cheese*.] John Taylor (see *Epigram* 7, intitled, *The Sculler*, p. 22.) thus banters the poor *Cambro-Britons*.

The Way to make a Welchman thirst for Bliss,
And say his Prayers daily on his Knees,
Is to persuade him that most certain 'tis
The Moon is made of nothing but Green-Cheese :
And he'll desire of God no greater Boon,
But Place in Heav'n to feed upon the Moon.

y. 283, 284. Quote *Moles and Spots on any Place—O' th' Body by the Index Face*.] Lilly speaking of his teaching his Art to one *Humphreys*, a Pretender to *Astrology*, says, (*Life*, p. 36.) “As we were at Supper, a *Client* came to speak with him, and so up into his Closet he went with his *Client*, called him in before he set his Figure, or resolved the Question, and instantly acquainted

Cape Snout's from Promontory Tail.

He made a *Planetary Gin*,

Which *Rats* would run their own Heads in,
And come on purpose to be taken,

280 Without th' Expence of Cheese or Bacon;

With *Lute-strings* he would counterfeit

Maggots that crawl on Dish of Meat:

Quote Moles and Spots on any Place

O' th' Body, by the *Index Face*:

285 Detect lost *Maiden-Heads*, by sneezing,

Or breaking Wind of *Dames*, or Pissing;

Cure *Warts* and *Corns*, with Application

Of *Med'cines* to th' *Imagination*;

Fright *Agues* into *Dogs*, and scare

290 With *Rhimes*, the *Tooth-ach* and *Catarrh*:

“ acquainted him how he should discover the *Moles* or *Marks* of his
“ Client: He set his Figure, and presently discovered four Moles
“ the Querent had, and was so overjoy'd therewith, that he came
“ tumbling down Stairs, crying, four by G —, four by G —,
“ I will not take one hundred Pound for this one Rule; In six
“ Weeks time, and tarrying with him three Days in a Week,
“ he became a most judicious Person.” (See *Henry Coley's Key to Astrology new filed*, edit. 2. chap. 16. sect 4.)

ŷ. 285. *Detect*, &c.] *Democritus* the laughing Philosopher, cou'd do this upon a bare View of the Person. *Puellæque vitium solo aspectu deprehendit*, *Hoffmani Lexic.* sub voce *Democritus*. *Dio-genis Laertii vit. Democriti Segm.* 42. *Dr. Wotton's Reflections upon ancient and modern Learning*, chap. 8. p. 104.

ŷ. 287, 288. ——— With Application—Of *Med'cines* to th' *Imagination*.] There have been Pretenders in all Ages to the Cure of Distempers by Amulets, which certainly require a strong Faith, or great Opinion of the Person. *Varius* (as Mr. Webster observes, *Display of supposed Witchcraft*, chap. 17. p. 324. from his Book, *De Fascino*, lib. 1. chap. 5. p. 22.) quotes a Passage from *Galen* to this Purpose; *Sunt quidem naturâ læti, qui quando ægrotant,*

Chace evil *Spirits* away by dint
Of Cickle, Horse-shoe, Hollow-flint ;

ægrotant, si eos sanos futuros medicus confirmet, convalescunt ; quorum spes sanitatis est causa : Et medicus si animi desiderium incantatione, aut alicujus rei ad collum appensione adjuverit ; citius ad valetudinem perducet.

I have heard of a merry Baronet, Sir *B. B.* who had great Success in the Cure of Agues this Way : A Gentleman of his Acquaintance applying to him for the Cure of a stubborn Quartan, which had puzzled the Bark : he told him he was sure he had no Faith, and would be prying into the Secret ; and then notwithstanding he staved off a Fit or two, it would certainly return again : He promised him upon his Word and Honour he would not look into it ; but when he had escaped a second Fit, he had the Curiosity, notwithstanding his Promise, to open the Paper, and he found nothing in it but these Words. *Kiss mine* ——— (See *Philosophical Transactions*, vol. 15. num. 78. p. 1289.) Remarkable was the famous Mr *Selden's* Cure of a *Hypochondriacal* Person of Quality, who complain'd to him, that he had Devils in his Head, but was assured he could cure him. Mr. *Selden* trusting to the great Opinion the Gentleman had of him, wrapped a Card in Silk, advising him to wear it about his Neck, and live regularly in all Respects, and he doubted not the Success of his Remedy : With which, and a little Variation of the Form of a second Time, he was in a small Time perfectly well, and never relapsed into that Disorder, (*Table-Talk*, p. 49.)

No less remarkable is the Account of *Kiopruli Numan Pascha*, prime Vizir to *Ahmed* the Third, who, though a Man of great Learning, had contracted so ridiculous a Fancy, as to imagine that there was a Fly always sitting upon his Nose. “ All the Physicians in *Constantinople* were consulted upon that Occasion, and “ after they had long in vain used all their Endeavours, one *La Duc*, a French Physician, found Means to apply a suitable Remedy to the Distemper ; for he did not go about as the rest to “ argue with him, that it was all Fancy, but when he was brought “ to the sick Man, and asked by him, Whether he saw the Fly “ that was sitting upon his Nose ? He said he did, and by that “ prudent Dissimulation induced the disordered Person to place “ the utmost Confidence in him. After which he ordered him several innocent Juleps, under the Name of purging and opening “ Medicines ; at last he drew a Knife, gently along his Nose, as “ if he was going to cut off the Fly, which he kept in his Hand “ for that Purpose : Whereupon *Numan Pascha* immediately cried “ out, This is the very Fly that has so plagued me : And thus “ he was perfectly cured of that whimsical Fancy.” (Prince *Garnemir's*

Spit Fire out of a *Walnut-shell*,
Which made the *Roman Slaves* rebel;

zemir's History of the Growth of the Othman Empire, &c. part 2. book 4. p. 449, Note.

Mr. Scot tells us of a Hypochondriacal Person, who fancied, that his Nose was as big as an House (*Discovery of Witchcraft, p. 53*;) and Mr. (Gayton, Notes upon *Don Quixote*, book 3. chap. 12. p. 158.) makes mention of the humorous Practice of an Apothecary, upon a Gentleman who fancied he had swallowed a Mouse: See Mr. Samuel Wesley's *Tale of the Cobbler*, in his Poems. Amulets of all Kinds exposed, in Scot's *Discovery of Witchcraft*, book 12. p. 216, &c.

ψ. 289, 290. ———— And scare—With Rhimes the Tooth-ach, &c.] Bartholin the famous Physician and Anatomist, was of Opinion, “That Distempers, particularly the *Epilepsy*, might be “removed by Rhimes.” (*Webster's Display of supposed Witchcraft*, chap. 17. p. 3.) And Mr. Scot says, (*Discovery of Witchcraft*, book 3. chap. 15. p. 64.) “That the *Irish* stick not to affirm, “that they can Rhime either Man or Beast to death, and that the “*West-Indians* and *Muscovites* do the like.” And where the Tooth-ach might be removed in this Manner, there was no Occasion for Ben Johnson's *Tooth-Drawer*, “Who,” he observes, (*Shepherd's Holiday, Works*, vol. 1. p. 120.) “commanded any Man's Teeth “out of his Head upon the Point of his *Ponyard*, or tickled them “forth with his *Riding-rod*: Drew Teeth on Horse-back in full “Speed; was Yeoman of the Mouth to the whole Brotherhood “of Fencers; and was charged to see their Gums kept clean, “and their Breath sweet as a Minute's Warning.” John Taylor, the *Water-poet*, banters such Pretenders (*Figure-Flinger*, p. 23.)

He can release, or else increase all Harms,
About the Neck or Wrist by tying Charms:
He has a Trick to kill the *Ague's Force*,
And make the Patient better, or much worse.
To the great Toe three Letters he can tie,
Shall make the Gout to tarry, or else fly:
With two Words, and three Leaves of four-leav'd Grass,
He makes the Tooth-ach stay, repass, or pass.

ψ. 291, 292. Chace evil Spirits away by dint—Of Cickle, Horse-shoe, &c.] Mr. Gayton observes (see Notes upon *Don Quixote*, book 3. chap. 4. p. 104.) upon Sancho's tying both *Rosinante's* Legs with his Ass's Halter, “That the *Don* presently smells out “the Business, an Incantation upon the Horse, for Want of nail- “ing his old Shoes at the Door of his House, when he came “forth.”

And

295 And fire a Mine in *China* here,
 With sympathetic *Gun-powder*.
 He knew what's ever's to be known,
 But much more than he knew, would own.

And Mr. Scot (*Discovery of Witchcraft*, book 12: ch. 18. p. 266.)
 "That to prevent or cure all Mischiefs wrought by Charms or
 "Witchcrafts, according to the opinion of *M. Mal.* and others,
 "one principal Way is to nail a Horse-shoe at the Inside of the
 "outmost Threshold of your House, and so you shall be sure no
 "Witch shall have Power to enter thereinto: And if you mark
 "it, you shall find that Rule observed in many a Country-house."
 The wild *Irish*, by way of Preservative, practised something like
 it. *Camden's Britannia*, edit. 1695. 1044.

ŷ. 293, 294. Spit Fire out of a Walnut-shell, — Which made
 the Roman Slaves rebel;] Alluding to the *Servile War*, headed
 by *Spartacus*, and occasioned by the following Incident, which I
 shall give in the Words of my Author:

Syrus quidam nomine *Eunus* (magnitudo cladium facit ut me-
 minerimus) fanatico furore simulato, dum *Syriæ Deæ* comas jactat;
 ad libertatem, & arma servos, quasi numinum imperio concitavit:
 idque ut divinitus fieri probaret, in ore abdita nuce, quam
 sulphure & igne stipaverat, leniter inspirans, Flammam inter verba
 fundebat: Hoc miraculum primum duo millia ex obviis; mox
 jure belli refractis ergastulis, sexaginta amplius millium fecit ex-
 ercitus, regiisque, ne quid mali deesset, decoratus insignibus,
 castella, oppida, vicos miserabili direptione vastavit. (Vide *Bell.*
Servil. Lucii Flori, lib. 3. cap. 19. p. 329. Edit. Varior. 1660.
Livii Histor. lib. 56. cap. 30, 31, &c. tom. vi. p. 354. Edit. J.
Clerici.)

ŷ. 299, 300. What Med'cine it was that *Paracelsus*—Could make
 a Man with, as he tells us:] *Paracelsus's* Words are as follow:
 Non parva dubitatio & quæstio inter aliquos ex antiquis philoso-
 phis fuerit, an Naturæ & arti possibile esset hominem gigni extra
 corpus muliebri, & matricem naturalem? Ad hoc respondeo,
 quod id arti *Spagyricæ* (i. e. *Chemiæ*) & naturæ nullo modo re-
 pugnat, imo bene possibile sit. Ut autem id fiat, hoc modo pro-
 cedendum est: Sperma Viri per se in cucurbitâ figillatâ putrefiat
 summa putrefactione ventris equini (i. e. *stercoris equini*) per qua-
 draginta dies, aut tamdiu, donec incipiat vivere, moveri, ac agi-
 tare, quod facile videri potest. Post hoc tempus aliquo modo
 Homini simile erit, at tamen pellucidum & sine corpore. Si jam
 posthac quotidie arcano sanguinis humani cautè & prudenter nutri-
 atur,

What *Med'cine* 'twas that *Paracelsus*
 300 Could make a Man with, as he tells us :
 What figur'd *Slates* are best to make
 On watry Surface *Duck* or *Drake* ;

atur, & pascatur, & per quadraginta septimanas in perpetuo & æquabili calore *ventris equini* conservetur, fit inde verus & vivus infans, habens omnia membra infantis, qui ex muliere natus est, sed longe minor. Hunc nos Homunculum vocamus, & is postea eo modo quo alius infans summâ diligentia & studio educandus est, donec adolescat, & sapere & intelligere incipiat. Hoc jam est unum ex maximis secretis, quæ Deus mortali, & peccatis obnoxio homini, patefecit. Est enim miraculum & magnale Dei, & arcanum super omnia arcana, & merito in secretis servari debet usque ad extrema tempora, quando nihil erit reconditi, sed omnia manifestabuntur, & quanquam hoc hætenus hominibus notum non fuerit, fuit tamen *Sylvestribus* & *Nymphis* (Anglice *Sylphs*) & gigantibus ante multa tempora cognitum, qui inde etiam orti sunt. Quoniam ex talibus *Homunculis*, cum ad ætatem virilem perveniunt, fiant *Gigantes*, *Pygmæi*, & alii homines magni miraculosi, qui instrumenta sunt magnarum rerum, qui magnas victorias contra suos hostes obtinent, & omnia secreta & abscondita noverunt quoniam arte acquirunt quam vitam, arte acquirunt corpus, carnem, ossa, & sanguinem, arte nascuntur ; quare etiam ars ipsis incorporatur, & connascitur, & a nullo opus est ipsis discere, quoniam eb arte orti sunt, & existunt. *Paracels. de Generat. Rerum Natural. lib. 1.* (Dr. H.)

See *Bulwer's Artificial Changeling*, chap. 24. p. 49. *Parker de Deo*, Londini, 1665, p. 73. *Annotations on Browne's Religio Medici*, 1672. p. 112. *Van Helmont*, a Brother Chemist, pretended to make *Mice* from *Wheat* (*vide Op. par. 1. p. 71. edit. Lugduni, 1667.*) Both which carry with them the same degree of Credibility, with the Story of *Pantagruel's* begetting three and fifty thousand little Men, or Dwarfs, with one F—t ; and with his *Fisgs*, or Fizzles, the same Number of little Women. *Rabelais's Works*, vol. 2. b. 2. chap. 27. p. 199. edit. 1735.

ŷ. 301, 302. *What figured Slates are best to make—On watry Surface Duck or Drake ;*] “ Neither Cross, nor Pile, nor Ducks and “ *Drakes*, are quite so ancient as *Handy-dandy*, though *Macrobius* “ and *St. Austin* take notice of the first, and *Minutius Felix* describes the latter. *Memoirs of Martinus Scriblerus*, book 1. chap. 5. p. 32.

- What *Bowling-stones* in running race
 Upon a Board, have swiftest Pace :
 305 Whether a *Pulse* beat in the black
 Lift of a dappled *Louse's* Back :
 If *Systole* or *Diastole* move
 Quickest when he's in Wrath, or Love ;
 When two of them do run a Race,
 310 Whether they gallop, trot, or pace :
 How many Scores a *Flea* will jump,
 Of his own Length, from Head to Rump ;
 Which *Socrates* and *Chærephon*,
 In vain, assay'd so long agon ;

ψ. 307, 308. *If Systole or Diastole move—Quickest when he is in Wrath or Love ;*] See *Systole and Diastole of a Louse*, Dr. Hook's *Micrographia*, observ. 54. Of a *Louse*, p. 212.

ψ. 310. *Whether they gallop, trot, or pace :*] See John Taylor's *Works*, p. 99. Ray's *English Proverbs*, p. 280.

ψ. 311, 312. *How many scores a Flea will jump,—Of his own Length, from Head to Rump ;*] Dr. Giles Fletcher informs us (see *Purchase's Pilgrims*, part 3. book 3. p. 431.) that *Bazilowitz* the Great Duke (or rather Tyrant) of *Muscovy*, sent to the City of *Moscow*, to provide “ for him a Measure full of live Fleas, for “ a Medicine. They answered, the thing was impossible ; and “ if they could get them, they could not measure them, because “ of their leaping out. Upon which he set a Mulct upon them, “ of seven thousand Rubles.” And yet as difficult as this was, something of this kind was undertaken by the Friend of a jealous Husband, (see *l'Estrange's Fables*, vol. 1. fab. 212.) to whose Care he had committed his Wife for some time ; but he desired to be released. “ If (says he) it were to turn a Bag of Fleas into a “ Meadow every Morning, and fetch them home again at Night, “ I durst be answerable with my Life for the doing of it to a Flea ; “ but t'other is a Commission I dare meddle no farther in.”

ψ. 314, 315. *Which Socrates and Chærephon—In vain assay'd so long agon ;*] * *Aristophanes*, in his *Comedy of the Clouds*, brings in *Socrates* and *Chærephon* measuring the Leap of a Flea, from the one's Beard to the other's. Upon which *Moufet* observes (*Insector. Theatr.* lib. 2. cap. 28. p. 276.) *Horum dum aucupes men-*

315 Whether his *Snout* a perfect *Nose* is,
And not an Elephant's *Proboscis*;
How many diff'rent *Specieses*
Of Maggots breed in rotten Cheese;

mensurare saltum curiosule dant operam (ut *Aristophanes* loquitur) *λῆρον λῆρῶσι*. See *T. Coryat's* Preface upon *Travel*, prefix'd to his *Crudities*.

No less humorous than this, is the Custom mentioned by *Huetius*, of their chusing at *Hardenberg* the chief Magistrate by a *Louse*: *Venimus Hardenburgam* ——— *Minime vero lectori injucundum fore puto cognoscere, quo ritu Consul illic creari solet, uti quidem ab Oppidanis accepimus.* ———

Hinc *Hardenburgam* serâ sub nocte venimus,
Ridetur veteri nobis mos ductus ab ævo;
Quippe ubi deligitur revoluto tempore Consul,
Barbati circa mensam statuuntur acervam,
Hispidaque apponunt attenti, menta Quirites:
Porrigitur series barbarum, desuper ingens
Bestia, Pes mordax, sueta inter crescere sordes,
Barbam adiit, festo huic; gratantur murmure patres,
Atque celebratur subjecta per oppida Consul.

Huetii Comment. de rebus ad se pertinentibus, 1718. p. 76.

Or the Choice of a Mayor somewhere in *Essex*, by a Calf; the Competitors having a Wisp of Hay stuck in their B—ms. *Heraclitus ridens*, N° 66.

ŷ. 315, 316. *Whether his Snout a perfect Nose is, — And not an Elephant's Proboscis;*] *Proboscidis mucro paulo est rigidior, ut cutem facilius penetret. Moufeti Insector. Theatr. lib. 2. cap. 28.* See a farther Account of a *Flea's Proboscis*, *Dr. Hook's Micrograph. observ. 53. p. 210.* Some Microscopical Observations on the Structure of the *Spleen* and *Proboscis* of *Fleas*, by *Mr. Anthony Van Leuwenhoek F. R. S. Philosophical Transactions*, vol. 25. numb. 307. p. 2311, 2312.

ŷ. 317, 318. *How many diff'rent Specieses—Of Maggots breed in rotten Cheese;*] *Species's* in Editions 1664, 1674, 1684, alter'd to *Specieses*, 1689.

—Others aver, that Mites in Cheese
Live in a Monarchy, like Bees;
Have Civil Laws and Magistrates,
Their Rise, their Periods, and Fates, }
Like other Powers and States.
And by a strange peculiar Art,
Can hear them sneeze, discourse, and f—t.

(*A Pindarick Poem, to the Society of Beaux Esprits*, p. 15.)

And which are next of kin to those
 320 Engender'd in a *Chandler's* Nose ;
 Or those not seen, but understood,
 That live in *Vinegar* and *Wood*.

A paultry Wretch he had, half-starv'd,
 That him in Place of *Zany* serv'd,
 325 Hight *Whachum*, bred to dash and draw,
 Not *Wine*, but more unwholesome *Law* ;
 To make 'twixt Words and Lines huge Gaps,
 Wide as *Meridians* in Maps ;

Y. 322. *That live in Vinegar*—] See Dr. Hook's Account of *Vinegar Worms*, *Micrographia*, observ. 57. p. 216.

Y. 324. *In Place of Zany*] A *Buffoon*, or *Jack-Pudding*. In France he is called *Jean Pottages*, in Italy *Macaronies*, in Holland *Pickled-Herring*. *Spectator*, numb. 47.

M. Theobald, in a Note upon *Shakespear's* Play, intitled, *All's well that ends well*, act 3. vol. 2. p. 401. observes, " That it " was a Foolery practised at City Entertainments, whilst the " *Jester* or *Zany* was in vogue, for him to jump into a large deep " Custard, set on Purpose, to set on a quantity of barren Spectators " to laugh ; as our Poet says in his *Hamlet*." I do not advance this without some Authority, and a Quotation from *Ben Johnson* will very well explain it :

*He ne'er will be admitted there where Vennor comes ;
 He may, perchance, in tail of a Sheriff's Dinner
 Skip with a Rhime o' th' Table with new nothing,
 And take his Almain-leap into a Custard ;
 Shall make my Lady May'refs and her Sisters
 Laugh all their Hoods over their Shoulders.*

Devil's an A's, Act 1. sc. 1.

This might occasion as much Mirth as the Cook's serving up the Dwarf in a Pie. (See Mr. Cleveland's Works, Ed. 1677, p. 103.)

Y. 325. *Hight Whachum*,] Journeyman to *Sidrophel*, who was (says Sir Roger L'Estrange) one Tom Jones, a foolish *Welshman*. In a *Key to a Poem of Mr. Butler's*, 1706 in folio, p. 14. *Whachum* is said to be one Richard Green, who published a Pamphlet of about five Sheets of base Ribaldry, and called, *Hudibras in a Snare*. It was printed about the Year 1667.

Y. 327,

To squander Paper, and spare Ink,
 330 Or cheat Men of their Words, some think.
 From this, by merited Degrees,
 He'd to more high Advancement rise;
 To be an *Under-Conjurer*,
 Or Journeyman *Astrologer*:
 335 His Bus'ness was to pump and wheedle,
 And Men with their own Keys unriddle,
 To make them to themselves give Answers,
 For which they pay the *Necromancers*;

ψ. 327, 328, 329, 330. *To make 'twixt Lines and Words huge Gaps, — Wide as Meridians in Maps; — To squander Paper and spare Ink, — Or cheat Men of their Words, some think.*] Alluding either to Bills in Chancery, where fifteen Lines are contained in each Sheet, and six Words in each Line. Or to blank Instruments humorously bantered by the *Spectator*, (numb. 563.)

“ I T. Blank Esq; of Blank Town in the County of Blank,
 “ do own myself indebted in the Sum of Blank, to Goodman
 “ Blank, for the Service he did me in procuring the Goods
 “ following Blank: And I do hereby promise the said Blank, to
 “ pay to him the said Sum of Blank, on the Blank Day of the
 “ Month of Blank next ensuing, under the Penalty and Forfeiture
 “ of Blank.”

*Your Blanks are ancient num'rous Folks;
 There's John a Styles, and John a Nokes,
 There's Dash scribendo, and hiatus
 And innuendo, that points at us;
 Eke so, d'ye see, as I may say,
 And so forth, and &cætera.*

On the Family of the Blanks, Miscellaneous Poems, published by D. Lewis, 1730. p. 289.

ψ. 335, 336. *His Bus'ness was to pump and wheedle, — And Men with their own Keys unriddle.*] We have in this Age been pester'd with *Sidrophels* and *Whachums*, who were arrived at a greater Height of Juggling and Cheating than those in *Hudibras's* Time were: To prove this, I shall only give the Reader the Device of a *Sidrophel* in *Moor-fields*, as related by the *Spectator*, (numb. 193.)
 “ The Doctor having gained much Reputation by his *horary Pre-*
 “ *dictions*, is said to have had in his Parlour different Ropes to little
 C 2 “ Bells,

- To fetch and carry *Intelligence*,
 340 Of whom, and what, and where, and whence,
 And all *Discoveries* disperse
 Among th' whole *Pack* of *Conjurers*;
 What *Cut-purses* have left with them,
 For the right Owners to redeem:
 345 And what they dare not vent, find out,
 To gain themselves, and th' *Art* Repute;
 Draw *Figures*, *Schemes*, and *Horoscopes*,
 Of *Newgate*, *Bridewell*, *Brokers* Shops,

“ Bells, which hung in a Room above Stairs, where the Doctor
 “ thought fit to be oraculous. If a Girl had been deceived by
 “ a Lover, one Bell was pulled; and if a Peasant had lost a Cow,
 “ the Servant rang another. This Method was kept in respect
 “ to all other Passions and Concerns; and the skilful Waiter be-
 “ low sifted the Enquirer, and gave the Doctor Notice accord-
 “ ingly.” (Mr. B.)

See an account of the League between *Stephen Taylor* and one
Pope, the one to steal Horses, and the other to discover them.
Abstract of Scot's Hist. of Witchcraft. British Librarian, numb. 4.
 for September, 1737, p. 223. And an Account of a *Calabrian*
Astrologer and *Physician Turkish Spy*, vol. 6. book 2. Letter 19.

ψ. 347, 348. Draw *Figures*, *Schemes*, and *Horoscopes*, — Of
Newgate, *Bridewell*, *Brokers* Shops,] See this Piece of Grimace
 in *Astrologers*, exposed by *Ben Johnson*, *Alchymist*, act 1. sc. 3.
 P. 537.

ψ. 353. Who pick'd a Fob at Holding-forth,]
 Nig. At Plays, and at Sermons, and at the Sessions,
 'Tis daily their Practice such Booty to make;
 Yea, under the Gallows, at Executions,
 They flick not the Stareabouts Purses to take:
 Nay one without Grace
 At a better Place,
 At Court, and in Christmase, before the King's Face;
 Alas then for Pity, must I bear the Curse
 That only belongs to the cunning Cut-purse.

Ben. Johnson's Bartholomew Fair, act 3. sc. 5.

A French Poet observes of a Jesuit, that he will pick your
 Pocket

Of Thieves *ascendant* in the Cart ;
 350 And find out all by Rules of *Art* :
 Which Way a Serving-man, that's run
 With Cloaths or Money away, is gone ;
 Who pick'd a *Fob* at *Holding-forth*,
 And where a *Watch*, for half the Worth,
 355 May be redeem'd ; or stolen Plate
 Restor'd at conscionable Rate.
 Beside all this, he serv'd his *Master*
 In quality of *Poetaster* :

Pocket in the Middle of his *Pater noster*. (Sir Roger l'Estrange's *Reflexion* upon the *Fable* of a Cat and *Venus*, part 1. fable 61.) And a *Pick-pocket* observing that the Times were pretty difficult, said, "The Lord be praised for it, the Churches are pretty full
 " still." (*L'Estrange's Fables*, part 2. fab. 29.) The Author of the *Tale of a Tub* gives us a Reason why the Preaching of the *Dissenters* is called *holding-forth* (p. 212.) speaking of the Preachers of those Times, he says, "That the devout Sisters, who looked
 " upon all Dilatations of the Ear as Protrusions of Zeal, of spi-
 " ritual Excrescences, were sure to honour every Head they sat
 " upon, as if they had been cloven Tongues : But especially that
 " of the Preachers, whose Ears were usually of the prime Magni-
 " tude, which upon that account he was frequent in exposing
 " with all the Advantages to the People : in his rhetorical Pa-
 " roxysms turning sometimes to *hold forth the one*, and sometimes
 " to *hold forth the other*. From which Custom, the whole Ope-
 " ration of Preaching is to this very Day, among their Professors,
 " stiled by the Phrase of *Holding-forth*." Mr. Cleveland observes, (*Character of a Diurnal-maker*, Works 1677. p. 108.) "That
 " in the Gibberish of the Saints of those Times, a *Hint* differed
 " from a *Holder-forth*."

ψ. 355, 356. — or stolen Plate — Restor'd at conscionable Rate.] In 1655, Lilly was indicted at *Hickes's-Hall* for giving Judgment for a Reward upon stolen Goods, but acquitted. (See *History of his Life*, p. 71. and the Indictment, p. 115. *General Historical Dictionary*, vol. 7. p. 85.)

John Taylor observes (*Figure-flinger*, Works, p. 13.) that these Gentlemen were usually paid, whether they recovered the stolen Goods or not :

And *Rhymes* appropriate could make
 360 To ev'ry Month i' th' *Almanack* ;
 When *Terms* begin and end could tell,
 With their *Returns* in *Doggerel* :
 When the *Exchequer* opes and shuts ;
 And *Sowgelder* with Safety cuts ;
 365 When Men may eat and drink their Fill,
 And when be temp'rate if they will ;
 When use, and when abstain from *Vice*,
Figs, Grapes, Phlebotomy, and Spice.
 And as in *Prison* mean Rogues beat
 370 *Hemp*, for the Service of the *Great* ;
 So *Whackum* beat his dirty Brains,
 T' advance his Master's Fame and Gains ;
 And like the Devil's *Oracles*,

*If lost Goods you would fain have got,
 Go but to him, and you shall speed or not.
 But he will gain, whether you get or lose,
 He'll have his Fee, for so the Bargain goes.*

* 359, 360. *And Rhymes appropriate could make* — To ev'ry Month i' th' *Almanack* ;] A Sneer probably upon John Booker, who, as Lilly observes, (see *History of his own Life*, p. 28.) made “ excellent Verses upon the twelve Months, framed according to the “ Configurations of each.”

* 368. — *Phlebotomy*.] Though this Word, which signifies no more than letting blood, is generally understood ; yet some may possibly mistake the Meaning of it, as did Mr. Lovelight (*Plain Dealer*, vol. 1. numb. 27. p. 210.) of whom Mrs. Lætitia Lovelight, his Wife, gives the following Account: “ We came to “ town (says she) the last Week, where my poor Dear drank “ hard, and fell so ill that I was alarm'd for him. — The Lady “ whose House we lodged at would needs send for Dr. Fossile, a Man “ of excellent Learning, but, to borrow a Phrase of *Shakespear's*, “ *It is sickened over with Affectation*. When he had felt my “ Husband's Pulse, and gone through a Course of Questions, he “ turned from whispering Mr. Juniper, who was in waiting, and “ said

Put into *Dogg'rel Rhymes* his *Spells*,
 375 Which over ev'ry Month's blank Page
 I' th' *Almanack*, strange *Bilks* presage.
 He would an Elegy compose
 On Maggots squeez'd out of his Nose;
 In *Lyric* Numbers write an *Ode* on
 380 His Mistress, eating a Black-pudden:
 And when imprison'd Air escap'd her,
 It put him with *Poetic Rapture*.
 His *Sonnets* charm'd th' Attentive Croud,
 By wide-mouth'd Mortal troll'd aloud,
 385 That, circled with his long-ear'd Guests,
 Like *Orpheus* look'd among the Beasts;
 A *Carman's* Horse could not pass by,
 But stood ty'd up to *Poetry*;

" said to me with a *physical Air*, not the *Air of a Physician*,
 " —Maam, I have ordered Mr. what's his Name, your Spouze's
 " Apothecary, to *phlebotomize* him To-morrow Morning. — To
 " do what with me? cry'd my poor Husband, starting up in his
 " Bed; I will never suffer it. — No, I am not, I thank God, in so
 " desperate a Condition as to undergo so *damnable an Operation*
 " as that is. — As what is? my Dear, answered I, smiling; the
 " Doctor would have you blooded. — Ay, for bleeding, replied
 " he, I like it well enough; but for *that other Thing* he ordered,
 " I will sooner die than submit to it."

ψ. 373, 374. *And like the Devil's Oracles, — Put into Dogg'rel Rhymes his Spells.*] The most reverend, his Grace the Lord Archbishop of Canterbury observes, (*Antiquities of Greece*, vol. 1. chap. 9.) " That *Pythia*, the Priestess of *Apollo*, in *Pyrrhus's* Time, " had left off giving Answers in Verse, which had been the Custom of all former Ages from the Foundation of the Oracle; deriving its Original from *Phæmonoe*, the first *Pythia*." Vide *Alexand. ab Alexandro*, *Genial. Dier.* lib. 6. cap. 2. *De Delphico Oraculo*.

ψ. 386. *Like Orpheus, &c.*] See Mr. Fenton's *Observations upon Mr. Waller's Poems*, p. 22, 23.

ψ. 387. *A Carman's Horse could not pass by,*] See *Wasp's Account*

No Porter's *Burthen* pass'd along,
 390 But serv'd for *Burthen* to his Song;
 Each Window like a *Pill'ry* appears,
 With Heads thrust thro', nail'd by the Ears;
 All Trades run in as to the Sight
 Of Monsters, or their dear Delight
 395 The *Gallow Tree*, when cutting Purse
 Breeds Bus'ness for *Heroic Verse*,
 Which none does hear but would have hung
 T' have been the *Theme* of such a Song.
 Those two together long had liv'd,
 400 In *Mansion* prudently contriv'd;
 Where neither Tree nor House could bar
 The free Detection of a *Star*;
 And nigh an *ancient Obelisk*

count of his young Master. *Ben. Johnson's Bartholomew Fair*, act 1. sc. 4.

ψ. 395, 396. *The Gallow Tree, when cutting Purse — Breeds Bus'ness for heroic Verse,*] “I could make you a true Relation
 “ of some (says *Gassendus, Vanity of Judiciary Astrology*, p. 151.)
 “ who having been told by *Astrologers*, that they should die by a
 “ Rope, have, to prevent the Shame of the common Gallows,
 “ hanged themselves, when they had no other Occasion of Dis-
 “ content.”

ψ. 397, 398. *Which none does hear but would have hung—T' have been the Theme of such a Song.*] Especially if the first Squire *Ketch* had been the Executioner, of whom it was observed by his Wife,
 “ That any Bungler might put a Man to Death, but that her
 “ Husband only knew how to make a Gentleman die sweetly.”

ψ. 400. *In Mansion prudently contriv'd;*] *Lilly's House* was at *Horsbam* in the Parish of *Walton upon Thames*, where he tells us he constantly lived when he was not in *London*. As to the following Story, upon which the Poet is so pleasant, he prudently omits the mention of it in his *Life*, as knowing it could not redound to his Honour or Reputation. (Mr. B.)



Was rais'd by him, found out by *Fisk*,
 405 On which was written, not in Words,
 But *Hieroglyphic* mute of *Birds*,
 Many rare pithy Saws concerning
 The Worth of *Astrologic* Learning :
 From top of this there hung a *Rope*,
 410 To which he fasten'd *Telescope* ;
 The *Spectacles* with which the *Stars*
 He reads in smallest *Characters*.
 It happen'd as a *Boy*, one Night,
 Did fly his *Tarsel* of a *Kite* ;
 415 The strangest long-wing'd *Hawk* that flies,
 That, like a Bird of *Paradise*,
 Or *Herauld's Martlet*, has no *Legs*,
 Nor hatches young ones, nor lays *Eggs* ;

ψ. 404. — Found out by *Fisk*,] *La Fisk*, a pretended Astrologer and Juggler, is mentioned in *Fletcher's* Tragedy of *Rolla Duke of Normandy*, act 4. sc. 1, 2, 3.

But Mr. *Butler* alludes to one *Fisk*, of whom *Lilly* observes (in his *Life*, second edit. p. 29.) that he was a Licentiate in Physic, and born near *Framlingham* in *Suffolk* ; was bred at a Country School, and designed for the University, but went not thither ; studying Physic and Astrology at home, which afterwards he practised at *Colchester*, after which he came to *London*, and practised there. *Lilly* says, he had good Skill in the Art of Directions upon Nativities ; and that he learnt from him many things in that Way, and how to know good Books in that Art. He was famous about the Year 1633, and died in the 78th Year of his Age. (*Lilly's Life*, p. 38, 39.)

ψ. 407. Many rare pithy Saws] A Saw, an old or grave Saying, a Proverb, a Maxim. *Bailey's Dict.*

ψ. 416, 417. That, like a Bird of Paradise, — Or Herauld's Martlet, has no Legs,] Mr. *Willoughby* (in his *Ornithology*, b. 2. chap. 12. p. 90.) gives the following Account in Proof of the Birds of Paradise having Legs : I myself, saith *Johannes de Laet*,

His Train was six Yards long, Milk-white;
 420 At th' End of which, there hung a *Light*;
 Inclos'd in *Lanthorn* made of *Paper*,
 That far off like a *Star* did appear.
 This *Sidrophel* by chance espy'd,
 And with Amazement staring wide,
 425 Bless us, quoth he, what dreadful Wonder
 Is that, appears in *Heaven* yonder?
 A *Comet*, and without a *Beard*!
 Or *Star* that ne'er before appear'd?

Laet, "have two Birds of Paradise of different Kinds, and have
 "seen many others, all which had Feet, and those truly, for the
 "Bulk of their Bodies, sufficiently great, and very strong Legs:
 "The same is confirmed by *Margravius Clusius* in his *Exotics*,
 "and *Wormius* in his *Musæum*, p. 295. — These most beautiful
 "Birds, as *Aldrovandus* reports, are called by the Inhabitants of
 "the *Molucca* Islands, *Manucodiatæ*, i. e. God's Birds. — They
 "are called *Birds of Paradise*, both for their excellent Shape, and
 "Beauty of their Bodies; and also because where they are bred,
 "whence they come, and whither they betake themselves is un-
 "known, since they are found only dead. And the Vulgar imagine
 "them to drop out of Heaven or Paradise." (See *Le Blanc's Tra-*
vailles, part 1. chap. 27. p. 115.)

They are of various Colours, some white and scarlet, others
 white and yellow. (*Purchase's Pilgrims*, vol. 5. book 2. chap. 7.
 p. 105.)

As to the *Martlet* in *Heraldry*; it is a little Bird represented with-
 out Feet, but with Legs; and it is used as a Difference, or Mark of
 Distinction, of the Fourth Brother. (*Dict. to Guillim's Display of*
Heraldry, last edit.) See an Account of the *Black Martin*, or *Swift*,
 (*Willoughby's Ornithology*, book 2. p. 214.)

y. 427. *A Comet, and without a Beard!*] See an Account of the
Beards and Tails of Comets, Dr. Harris's *Astronomical Dialogues*, p.
 138 to 145 inclusive, second edit. *Lexicon Technicum*, under the
 Word *Comet*. *Chambers's Cyclopædia*. *Bailey's Dictionary*, fol. edit.
 An Account of the Comet in the Year 1618. *Johnstoni Rerum Bri-*
tannic. Hist. lib. 17. p. 530. And an Account of the Nature of
Comets, *Spencer's Prodigies*, second edit. p. 232.

I'm certain 'tis not in the *Scrowl*
 430 Of all those Beasts, and Fish, and Fowl,
 With which, like *Indian Plantations*,
 The learned stock the *Constellations*;
 Nor those that drawn for Signs have bin,
 To th' *Houses* where the *Planets* inn.
 435 It must be supernatural,
 Unless it be that Cannon-ball
 That, shot i' th' Air point-blank upright,
 Was borne to that prodigious Height,

ψ. 428. Or *Star that ne'er before appear'd?*] See an Account of such Stars, Dr. Harris's *Astronomical Dialogues*, p. 65, 85. *Lexicon Technicum*, under the Title of *Fixed Stars*. Mr. Fenton's *Observations upon Mr. Waller's Poems*, quarto p. 80. Of the new Star that appeared in the Year 1670. *Philosoph. Transactions*, vol. 4. numb. 65. p. 2087. And a short History of several new Stars that have appeared within one hundred and fifty Years, to the Year 1715. *Philosophical Transactions*, numb. 346. vol. 29. p. 353.

ψ. 429. *I'm certain 'tis not in the Scrowl, &c.*] See Dr. Harris's *Astronomical Dialogues*, p. 30.

ψ. 433, 434. *Nor those that drawn for Signs have been, — To th' Houses where the Planets inn.*] “ You see (says Dr Harris, *Astronomical Dialogues*, p. 30.) “ why *Astronomers* call them the twelve “ *Signs*; because they begin, or mark out the Place of the Sun in “ the Heavens; and also why *Astrologers* call them *Houses*, be- “ cause they assign them for Dwellings, or Places of abode for the “ *Planets*.” Gassendus (see *Vanity of Judiciary Astrology*, chap. 11. p. 55.) demolishes the *celestial Houses*, and merrily observe (p. 55.) “ That that Man had no dull, nor unpleasant Fancy, who first “ made the Planets provide Stables for Beasts in the Heavens, and “ take care of greater Cattle in the twelfth House, and smaller in “ the sixth.”

ψ. 436. *Unless it be that Cannon-ball*] * “ The Experiment “ was tried by some foreign *Virtuosi*, who planted a Piece of Ord- “ nance point-blank against the *Zenith*, and having fired it, the “ Bullet never returned back again; which made them all con- “ clude that it sticks in the Mark: But *Des Cartes* was of Opinion “ that it does but hang in the Air.” See more, *Tale of a Tub*, p. 252.

“ A Ray

That learn'd *Philosophers* maintain,
 440 It ne'er came backwards down again ;
 But in the *Airy Region* yet,
 Hangs like the Body of *Mahomet* :
 For if it be above the Shade,
 That by the *Earth's* round Bulk is made,
 445 'Tis probable it may from far
 Appear no Bullet, but a Star.

This said, he to his Engine flew,
 Plac'd near at Hand, in open View,
 And rais'd it 'till it levell'd right
 450 Against the *Glow-worm* Tail of *Kite*.
 Then peeping thro', *Bless* us ! (quoth he)
 It is a Planet now I see ;
 And, If I err not, by his proper
Figure, that's like *Tobacco-stopper*,
 455 It should be *Saturn* : yes, 'tis clear,
 'Tis *Saturn*, but what makes him there ?
 He's got between the *Dragon's* Tail,

“ A Ray of Light runs between the Sun and Earth in six or
 “ seven Minutes ; and yet a *Cannon-ball*, supposing it move all the
 “ Way as fast as when it just parts from the Gun, cannot arrive at
 “ the Sun in twenty-five Years.” (Dr. *Harris's Astronom. Dialogues*;
 p. 75.) And at one of the fixed Stars in 50000 Years. (*Id. ib.*
 p. 82.)

ψ. 453, 454, 455. *And, if I err not, by his proper—Figure, that's
 like Tobacco-stopper,—It should be Saturn,—*] If a Tobacco-stopper
 is turned so, as to have a round Knob shooting out with two Ends,
 (and there are many such) it will be like the Print we have of *Saturn*
 in many Books of Astronomy. (Dr. *W. W.*)

Dr. *Harris* (see *Astronomical Dialogues*, p. 134, 135.) calls this
 but a mere Ridicule : “ Though (he says) it has it's Use ; for it
 “ impresses itself, and the Thing stronger in the Memory than per-
 “ haps a more just and serious Description would have done.”

- And farther Leg behind o' th *Whale*;
 Pray *Heav'n* divert the fatal Omen,
 460 For 'tis a *Prodigy* not common :
 And can no less than the *World's* End,
 Or *Nature's* Funeral portend.
 With that he fell again to pry,
 Thro' *Perspective* more wistfully,
 465 When by Mischance the fatal String,
 That kept the *tow'ring Fowl* on wing,
 Breaking, down fell the Star : Well shot,
 Quoth *Whachum*, whoright wisely thought
 H' had levell'd at a Star, and hit it :
 470 But *Sidrophel*, more subtil-witted,
 Cry'd out, What horrible and fearful
 Portent is this, to see a Star fall ;
 It threatens *Nature*, and the Doom
 Will not be long before it come !
 475 When Stars do fall, 'tis plain enough,
 The *Day of Judgment's* not far off :

¶. 461, 462. *And can no less than the World's End,—Or Nature's Funeral portend.*] Spencer thus describes the Fears of the Vulgar, upon the Appearance of a blazing Star :

*Thus as she fled, her Eyes she backward threw
 As fearing Evil that pursu'd her fast ;
 And her fair yellow Locks behind her flew,
 Loosely dispers'd with Puff of ev'ry blast ;
 All as a blazing Star doth far out-cast
 His hairy Beams, and flaming Locks dispred ;
 At Sight whereof the People stand aghast ;
 But the sage Wizard tells, as he has read,
 That it importunes Death, and doleful Dreribead.*

(*Fairy Queen*, book 3. canto 1. st. 16. vol. 2. p. 371.
 Vide *Wolfii Lektion. Memorab. par. post. p. 950.*)

¶. 475. *When Stars do fall,*]
Sæpe enim stellas vento impendente videbis

As lately t'was reveal'd to *Sedgwick*,
 And some of us find out by *Magick*.
 Then since the Time we have to live
 480 In this World's shorten'd, let us strive
 To make our best Advantage of it,
 And pay our Losses with our Profit.

This Feat fell out, not long before
 The *Knight*, upon the forenam'd Score,
 485 In Quest of *Sidrophel* advancing
 Was now in Prospect of the *Mansion*:
 Whom he discov'ring, tun'd his *Glass*,
 And found far off, 'twas *Hudibras*.

Whackum (quoth he) look yonder, some
 490 To try, or use our Art are come:
 The one's the learned *Knight*; seek out,
 And pump 'em what they come about.
Whackum advanc'd, with all Submiss'ness
 T'accost 'em, but much more their Bus'ness:

Præcipites cœlo labi——*Virg. Georg. 1. 365, 366.*

And oft before tempestuous Winds arise

The seeming Stars fall head-long from the Skies. Mr. Dryden.

Non cadere in terram stellas & sidera cernis.

Lucret. lib. 2. p. 209.

Vide *Wolfii Lætion. Memorab. sub Ann. 765. par. 1. p. 200.* Hoc tempore stellæ de cœlo delapsæ sunt: significantes Papam & Clericos, ac Ecclesiæ optimates de negotiis cœlestibus, quorum cura sola solis illis demandata esset, desciscere, & terrenis mundi rebus se involvere.

ψ. 477. *As lately 'twas reveal'd to Sedgwick.*] *William Sedgwick*, a whimsical Enthusiast, sometimes a *Presbyterian*, sometimes an *Independent*; and at other Times an *Anabaptist*: Sometimes a *Prophet*, and pretended to foretell Things out of the Pulpit to the Destruction of ignorant People; at other Times pretended to Revelations, and upon Pretence of a Vision that *Doomsday* was at

475 He held a Stirrup while the *Knight*
 From *Leathern Bare-bones* did alight;
 And taking from his Hand the Bridle,
 Approach'd the dark *Squire* to unriddle:
 He gave him first the Time o' th' Day,
 500 And welcom'd him, *as he might say*: [ther
 He ask'd him whence they came, and whi-
 Their Bus'ness lay? Quoth *Ralpho*, hither,
 Did you not lose — Quoth *Ralpho*, nay;
 Quoth *Whachum*, Sir, I meant your Way!
 505 Your *Knight*, quoth *Ralpho*, is a *Lover*,
 And Pains intolerable doth suffer:
 For *Lovers* Hearts are not their own Hearts,
 Nor Lights, nor Lungs, and so forth downwards.
 What Time? — Quoth *Ralpho*, Sir, too long,
 510 Three Years it off and on has hung —
 Quoth he, I meant what Time o'the Day'tis;
 Quoth *Ralpho*, between seven and eight 'tis.

at Hand, he retired to the House of Sir *Francis Russel* in *Cambridgehire*: And finding several Gentlemen at Bowls, called upon them to prepare for their Dissolution; telling them, that he had lately received a Revelation, that *Doomsday* would be some Day the Week following. Upon which they ever after called him *Doomsday Sedgwick*, (*Wood's Athenæ Oxon.* part 2. col. 335, 336. first edit.).

ψ. 491. *The one's the learned Knight*;] It appears from *Lilly's* Life, that he and the Knight were acquainted; so that from hence, and the Knight's Figure, he might well know him at a Distance: I need not observe (for every Reader will readily do it) how naturally *Whachum* makes a Discovery of the Knight's Business from *Ralpho*, and how artfully he communicates it to *Sidrophel*. Upon this Discovery is founded the Knight's Surprise, and his learned Debate with the Conjuror, which is gradually worked up to such a Warmth, as necessarily involves the Knight in a fourth Engagement, whereby he happily gains a second Victory. (Mr. B.)

Why then (quoth *Whachum*) my small *Art*
 Tells me, the *Dame* has a hard *Heart* ;
 515 Or great *Estate*—Quoth *Ralph*, a *Jointer*,
 Which makes him have so hot a *Mind*’to her.
 Mean while the *Knight* was making *Water*,
 Before he fell upon the *Matter* ;
 Which having done, the *Wizard* steps in,
 520 To give him suitable *Reception* ;
 But kept his *Bus’ness* at a *Bay*,
 Till *Whachum* put him in the *Way* ;
 Who having now, by *Ralph*’s *Light*,
 Expounded th’ *Errand* of the *Knight* ;
 525 And what he came to know, drew near,
 To whisper in the *Conj’rer*’s *Ear*,
 Which he prevented thus : What was’t,
 Quoth he, that I was saying last,
 Before these *Gentlemen* arriv’d ?
 530 Quoth *Whachum*, *Venus* you retriev’d,

ψ. 530. Quoth *Whachum*, *Venus* you retriev’d] *Whachum* having pumped *Ralph*, and learnt of him the *Business* they came about, tells it to his Master in *astrological Cant* ; *Mars* and *Venus* are the *Lover*, and his *Mistress* in *Opposition*. She is not *Virgo*, therefore a *Widow*. (Dr. B.)

ψ. 535, 536. Has *Saturn* nothing to do in it ? — One tenth of’s *Circle* to a *Minute*.] The Planet *Saturn* is thirty Years (or thereabout) going round the *Zodiac* ; three Years being the tenth of his *Circle*, the *Conjurer* told the *Knight* he knew his *Errand*. *Saturni circuitus absolvitur solummodo intra annos proxime triginta*, *Gassendi Astronomia*, lib. 3. cap. 2. “ The Time of his Revolution “ (says Dr. *Harris*, *Astronomical Dialogues*, p. 131.) is about thirty “ Years, or more exactly speaking in 10759 Days, 6 Hours, 36 “ Minutes.”

Then lost is sullen *Saturn*’s ample *Bounds*,
 Who once in thirty Years the *World* surrounds.

(J. Taylor’s *Works*, p. 132.)





In Opposition with *Mars*,
 And no benigne friendly Stars
 T' allay the Effect. Quoth *Wizard*, So!
 In *Virgo*? Ha! quoth *Whackum*, No:
 535 Has *Saturn* nothing to do in it?
 One tenth of's Circle to a Minute,
 'Tis well, quoth he.—Sir, you'll excuse
 This Rudeness, I am forc'd to use,
 It is a *Scheme* and *Face* of *Heaven*,
 540 As th' *Aspects* are dispos'd this *Even*,
 I was contemplating upon,
 When you arriv'd; but now I've done.
 Quoth *Hudibras*, if I appear
 Unseasonable in coming here
 545 At such a Time, to interrupt
 Your *Speculations*, which I hop'd
 Assistance from, and come to use,
 'Tis fit that I ask your Excuse.

ψ. 539, 540. *It is a Scheme and Face of Heaven, — As th' Aspects are dispos'd this Even.*] See this piece of Grimace exposed, *Scot's Discovery of Witchcraft*, book 11. chap. 21.

ψ. 545, 546. ————— *To interrupt — Your Speculations.*] From the succeeding part of this *Canto*, 'tis plain that *Sidrophel* did not gain the same Credit with *Hudibras*, that another *Fortune-Teller* did with the Person who consulted him in a matrimonial Case. (See *L'Estrange's Fables*, part 2. fab. 6.) “A Fellow (says he) that had a Wambling towards Matrimony, consulted a Man of Art in *Moor-Fields*, whether he should marry or not? The cunning Man put on his considering Cap, and gave him this short Answer: *Pray have a Care how you marry Hand over Head* (says he) as People frequently do; for you are a lost Man if you go that Way to Work: But if you can have the Heart to forbear your Spouse's Company for three Days and Nights, well told, after you two are Man and Wife, I will be bound

By no Means, Sir, quoth *Sidrophel*,
 550 The Stars your coming did foretel;
 I did expect you here, and knew,
 Before you spake, your Business too.

Quoth *Hudibras*, make that appear,
 And I shall credit whatsoe'er
 555 You tell me after, on your Word,
 Howe'er unlikely, or absurd.

You are in *Love*, Sir, with a *Widow*,
 Quoth he, that does not greatly heed you,

“to burn my Books if you don't find the Comfort of it. The
 “Man took the Virgin to his wedded Wife, and kept his Di-
 “stance accordingly; while the Woman in the mean Time took
 “Pet, and parted Beds upon it, and so the Wizard saved his
 “Credit.”

Less fortunate in this Respect was Dr. *William Ramsey*, with
 whom Dr. *Young* was acquainted. (See *Sidrophel Vapulans*, p. 37.)
 “who publickly boasted of Skill enough in Astrology, to fore-
 “know a Man's Fate, particularly whether he was born to be
 “rich, fortunate in Marriage, &c. and depended so much upon
 “it as to assure himself of great Wealth, and happy Nuptials:
 “Who yet died poor in a Gaol, after he had married such a Wife,
 “as prevailed on him to write that Satyr, intitled, *Conjugium Con-*
 “*jurgium*.”

Some of the Saints of those Times, in Cases of Matrimony,
 took a different Method, and pretended to seek the Lord, as ap-
 pears from the following Prayer of Mr. *George Swathe*, Minister
 of *Denham* in *Suffolk*. (See his *Prayers published* 1739, p. 15.)
 “O my good Lord, &c. I this Night desire thy Counsel in Behalf
 “of *Roger Horsteede* of *Hengrave*: Thou, Lord, knowest whether
 “it be better for him to live a single Life, or to marry the first
 “Woman that was propounded to him, with whom he has been
 “thrice, who loves him well; or to accept of the second Maid
 “proffered him, which is farther off, whom he hath only seen
 “once, she having *carnal Friends*, and more Beauty, and more
 “pleasing Behaviour than the former, who hath *godly Friends*:
 “Yet at this present I know neither of these, nor any of their
 “Friends by Name or Face. Lord, I desire thy special Council
 “which I shall advise him unto, or to live as he is. I know not
 “of these three Things which is best for him to chuse: I pray
 “thee

And for three Years has rid your *Wit*
 560 And *Passion*, without drawing *Bit* :
 And now your Bus'ness is to know
 If you shall carry her or no.

Quoth *Hudibras*, you're in the right,
 But how the *Devil* you come by't,
 565 I can't imagine ; for the *Stars*,
 I'm sure, can tell no more than a *Horse* ;
 Nor can their Aspects (though you pore
 Your Eyes out on 'em) tell you more

“ thee guide me in my Judgment, that so I may in due Time
 “ direct him what Way to chuse, what to do. Thou, O my God,
 “ knowest what Way is best, what Course will be most for thy
 “ Glory, and for his Good. Lord, he desires to resign his Will
 “ to thy Will, he desires to go in that Way wherein thou wilt meet
 “ him, wherein thou wilt bless him, wherein he may gain thee
 “ most Glory in his Life and Conversation. If thou wilt continue
 “ to him the Gift of Chastity, as thou hast for thirty-five Years,
 “ then persuade his Heart that Way : If thou wilt have him accept
 “ of the first Offer, then direct him that Way : If thou wilt have
 “ him take the second Proffer, then counsel him that Way, or shew
 “ to me which of these Ways is best, that I may direct him as
 “ from thy Counsel. Lord, let thy Hand appear in the pitching
 “ of his Heart upon that Choice, which thou wouldst have him
 “ make ; let thy Providence appear in his Choice. Hear my De-
 “ sires, Petitions, and Requests for him.”

ψ. 550. *The Stars your coming did foretel.*] “ How to determine
 “ their Influence particular (says the Author of the *Turkish Spy*,
 “ vol. 8. book 4. letter 10.) by Divination, by calculating Nati-
 “ vities, erecting Horoscopes, and other Schemes of *Astrology* :
 “ To foretel Things to come, to avoid prognosticated Evils, and
 “ engross all happy Events ; to predict other Mens Fates, whilst
 “ we are ignorant of our own, &c. is a Thing which appears to
 “ me beyond the Power of human Reason, and a Science built on
 “ Sand.”

ψ. 557. *You are in Love, Sir, with a Widow.*] See *Gipsy, For-*
tune-Teller to Sir Roger de Coverley, *Spectator*, N^o 130.

ψ. 565, 566. ————— *For the Stars — I'm sure can tell*
no more than a Horse.] *Paracelsus* (according to Mr. Webster, *Dis-*
 D 2 *playing*

- Than th' *Oracle* of *Sieve* and *Sheers*;
 570 That turns as certain as the *Spheres*:
 But if the *Dev'l's* of your Counsel,
 Much may be done, my noble *Donzel*;
 And 'tis on his Account I come,
 To know from you my fatal Doom.
 575 Quoth *Sidrophel*, if you suppose,
 Sir *Knight*, that I am one of those,
 I might suspect, and take the *Alarm*,
 Your Bus'ness is but to inform;

playing of supposed *Witchcraft*, chap. 17. p. 340.) was of a different Opinion. Præterea fideribus nota sunt omnia, quæ in naturâ existunt: unde (inquit) sapiens dominabitur Astris: is sapiens, qui virtutes illas ad sui obedientiam cogere potest.

Nay some Astrologers (see *Gassendus's Vanity of Judiciary Astrology*, p. 6.) supposed, "That in the *Zodiac* were twelve Princely " Gods presiding over the twelve Signs, there being besides thirty " other Stars as privy Councillors to those Deities; which did ob- " serve and recount all Occurrences upon Earth, that the *celestial* " Senate might consult and decree accordingly."

ψ. 169. *Than th' Oracle of Sieve and Sheers.*] See the Manner of trying this foolish Experiment in *Wierus* (*De præstigiis Dæmonum*, lib. 2. cap. 12. p. 196.) and in *Scot*, (*Discovery of Witchcraft*, book 12. chap. 17. p. 262. book 16. chap. 5. p. 478.)

ψ. 572. ————— *My noble Donzel*] or *Don*. The Word used by *Face* to *Surley*, who (in *Ben Johnson's Alchymist*, act 4. sc. 3. and sc. 6.) acted the Part of a Spaniard.

ψ. 578. ————— *But to inform.*] At that Time there was a severe Inquisition against Witches, Conjurers, &c. (Mr. *W.*) as there was at the Beginning of the Reign of King *James the First*. I find in *Rymer's Fœdera*, vol. 16. p. 666. a special Pardon from King *James* to *Simon Read*, for practising the *Black-Art*.

ψ. 580. *You have a wrong Sow by the Ear.*] One of *Sancho Pancha's* proverbial Expressions, "He that thinks to grunt at me, " has a wrong Sow by the Ear." (*Don Quixote*, vol. 2. chap. 20. p. 249.)

But if it be, 'tis ne'er the near,
 580 You have a *wrong Sow by the Ear*;
 For I assure you, for my Part,
 I only deal by *Rules of Art*;
 Such as are lawful, and judge by
 Conclusions of *Astrology*:
 585 But for the *Devil*, know nothing by him,
 But only this, that I defy him.

Quoth he, Whatever others deem ye,
 I understand your *Metonymy*:

ŷ. 581, 582. *For I assure you, for my Part,—I only deal by Rules of Art.*] *Gassendus* observes, (see *Vanity of Judiciary Astrology*, p. 136.) “ That *Heminga*, a Modern, having proposed thirty eminent Nativities, and reduced them to strict Examination, according to the best Rules of Art: He declared, that the Experiments did by no means agree with the Rules, sad Events befalling such as were born under the most happy and promising Positions of Heaven; and good befalling such as the Heavens frowned upon, and threatened all the Ruin and Mischief unto, that can be imagined: And therefore concluded, that *Astrologers*, when they give Judgment of a Nativity, are generally the whole Heavens wide of the Truth.” Nay *Cardan* himself owned, (see *Gassendus's Vanity of Judiciary Astrology*, p. 159.) “ That of forty Things, scarce ten happened right.”

ŷ. 584. *Conclusions of Astrology.*] *Mr. Ward*, *Rhetoric-Professor* of *Gresham-College*, (see his *Lives of the Professors*, p. 126.) informs us, that the learned *Mr. Gataker* desiring *Mr. Henry Briggs*, the first *Geometry-Professor* of that College, to give him his Judgment concerning *Judiciary Astrology*? His Answer was, “ That he conceived it to be a mere System of groundless Conceits.” And *Mr. Oughtred* calls him the *Mirroure* of the Age, for his excellent Skill in *Geometry*. *Tacitus* of old has exposed them, (see *Sir Henry Savile's Translation*, vol. 3. b. 1. p. 44.) *Kircher* speaks contemptibly of them, (*Athanasii Kircheri itiner. exstatic. in Globum Jovis*, p. 213.) Non possum non improbare improbam quorundam Astrologorum audaciam & temeritatem, qui tam tuto & confidenter de fortunâ, & eventibus, tum regnorum, tum nationum secuturis vaticinantur, dum Astrologiam infallibilibus veritatis regulis astringere se posse putant. *Wolfius* (*Lexicon. Memorab.* par. 1. p. 796.) has given a
 D 3 remarkable

Your Words of second-hand Intention,
 590 When Things by *wrongful Names* you men-
 The mystic Sense of all your *Terms*, [tion;
 That are indeed but *Magic Charms*,
 To raise the Devil, and mean one Thing,
 And that is down-right *Conjuring*:

remarkable Account of an Astrologer's Son at *Milain*, who was hanged, and thereby had eluded all his Father's Art. (See the Art fully exposed, *Dissertat. Favorini Philosophi adversus eos, qui Chaldæi appellantur. A. Gellii Noct. Attic. lib. 14. cap. 1. Jo. Pici Mirandulæ, lib. 6. tom. 1. p. 397. Fra. Valesii, lib. de Sacra Philosophiâ, cap. 31. Turkish Spy, vol. 8. b. 4. chap. 10. Gassendus's Vanity of Judiciary Astrology, passim. Preface to Dr. Long's Astronomy, p. 5. And Dr. James Young's Sidrophel Vapulans, p. 34. where 'tis fully exposed by many learned Men, who studied that Art.)*

ŷ. 588. *I understand your Metonymy.*] *Metonymy* is a Figure in *Rhetorick*, which implies a changing or putting of one Name or Thing for another: As when the Cause is put for the Effect, the Subject for the Adjunct, or contrarily.

ŷ. 592, 593. *That are indeed but magic Charms,—To raise the Devil,—*] *Mottray* (*Travels*, vol. 2. p. 334.) seems to dispute the Possibility of raising the Devil; and endeavours to confirm his Opinion by a remarkable Story of *Baron L —*, a *Danish* Prisoner of War, who was confined in one of the Prisons of *Stockholm*, for having been convicted of a Design of treating with the Devil, for a certain Sum of Money, which at that Time he stood in extreme Need of—And to this End; instead of Ink, he had with his own Blood signed a Bond, by which he himself, and some Companions, of his (who for want of Money and Credit had signed it in the same Manner) firmly and truly made their Souls over to the infernal Spirit after their Deaths, upon Condition, that he would pay them down that Sum: But neither he, nor any of the rest, could compass their desired End, notwithstanding all the Pains they took about it: Going by Nights under Gibbets, and in Burying-Places to call upon him, and desiring him to trust them; but neither Body nor Spirit (says he) ever came to treat with them: At last one of them finding the Devil would not help him, determined to try what he could do for himself; and having robbed and murdered a Man, he was taken up, tried and executed, and in his Confession he owned the Transaction and Intent. And in *Baron L —*'s Chamber

595 And in itself more warrantable,
 Than *Cheat*, or *Canting* to a *Rabble*,
 Or putting *Tricks* upon the *Moon*,
 Which by *Confed'racy* are done.
 Your ancient *Conjurers* were wont
 600 To make her from her *Sphere* dismount,

her the Bond was found, but torn to Pieces, as void, and of none Effect.

ŷ. 599, 600. *Your ancient Conjurers were wont — To make her from her Sphere dismount.*] This Power was ascribed to them by the *Heathen Poets*. Thus *Virgil* speaks, (*Bucol. Ecl. 8. 69, 70.*)

Carmina vel cœlo possunt deducere Lunam :
 Carminibus Circe socios mutavit Ulyssæi.
Pale Phœbe drawn by Verse, from Heaven descends,
And Circe chang'd with Charms Ulysses Friends.

Mr. Dryden.

And *Canidia*, the Witch in *Horace*, boasts of her Power in this Respect.

Meæque terra cedit insolentiæ,
 An quæ movere cereas imagines
 (Ut ipse nosti curiosus) & Polo
 Diripere Lunam ———. *Horat. Canid. Epod. 17. 75, &c.*

And the Witch in *Ovid* pretended to the same Power.

Te quoque Luna traho, &c. *Metamorph. 7. 207, &c.*
And thee Titania from thy Sphere I hail,
Though Brass resounding, thy Extremes avail. Mr. G. Sandys.

This Opinion seems to be sneered by *Propertius*, in the following Lines, (lib. 1. Eleg. 1. 19.)

At vos deductæ quibus est fallacia Lunæ,
 Et labor magicis sacra piare focis,
 En agedum Dominae mentem convertite nostræ,
 Et facite illa meo palleat ore magis.
 Tunc ego crediderum vobis, & sidera & amnes
 Posse Cyteinis ducere carminibus.

Vide *Tibull. de Fascinatrice*, lib. 1. eleg. 2.

The Author of this Opinion, (as Mr. Sandys observes, Notes upon the 7th Book of *Ovid's Metamorph. p. 144. edit. 1640.*) was *Aglonice* the Daughter of *Hegemon*, “ Who being skilful in *Astronomy*, boasted to the *Thessalian* Women, (foreknowing the Time of the *Eclipse*) that she should perform it at such a Season,

And to their *Incantations* stoop;
 They scorn'd to pore thro' *Telescope*,
 Or idly play at Bo-peep with her,
 To find out cloudy, or fair Weather,
 605 Which ev'ry *Almanack* can tell
 Perhaps, as learnedly, and well
 As you yourself—Then, Friend, I doubt
 You go the farthest Way about:
 Your modern *Indian Magician*
 610 Makes but a Hole in th' Earth to piss in,

“ which happening accordingly, they gave Credit to her Decep-
 “ tion. — Nor is it a Wonder, says *Vives*, that those learned
 “ Men (namely, *Pindarus* and *Stesichorus*) should believe, that the
 “ Moon was drawn down from Heaven, since a Sort of Men, as
 “ we remember, believed an Afs had drunk her up; because as
 “ she shone in the River where he drank, a Cloud on the sudden
 “ overshadowed her: For this the Afs was imprisoned, and, after
 “ a *legal Trial*, immediately ripped up, to let the Moon out of his
 “ Belly, that she might shine out as formerly.” *Columbus* imposed
 upon the *Jamaicans* in the same Manner, by foretelling an Eclipse
 to happen two Days after, which they took for a Miracle.
 (*Purchas's Pilgrims*, vol. 5. p. 606.)

y. 609, 610. *Your modern Indian Magician — Makes but a Hole*
in th' Earth to piss in, &c.] The Translator of *Torquemada*, in-
 titled, *The Spanish Maundeville*, fol. 62. gives us the following Ac-
 count: “ Amongst other Things, which are written in the *Mal-*
 “ *leus Maleficarum*, you shall find, that the Commissioners having
 “ apprehended certain Sorceresses, willed one of them to shew what
 “ she could do; assuring her Life, on Condition, that from thence
 “ forward she should no more offend in the like: Whereupon, go-
 “ ing out into the Fields in the Presence of the Commissioners,
 “ and many others, she made a Pit in the Ground with her Hands,
 “ making *Water therein*; which being done, she stirred about the
 “ *Urine* with one of her Fingers, out of which by little and
 “ little, after she had made certain Characters, and mumbled a
 “ few Words, there rose a Vapour, which ascending upward
 “ like a Smoke, began to thicken of itself in the midst of the
 “ Region of the Air, gathering and making there a black fearful
 “ Cloud, which cast out so many Thunders and Lightnings, that
 “ it seemed to be a Thing *hellish and infernal*. The Woman re-
 “ maining

And straight resolves all Questions by't,
 And seldom fails to be i' th' right.
 The *Rosy-Crucian* Way's more sure
 To bring the Devil to the Lure ;
 615 Each of 'em has a sev'ral Gin,
 To catch *Intelligences* in.
 Some by the *Nose* with Fumes trapan 'em,
 As *Dunstan* did the *Devil's Grannum* ;
 Others with *Characters* and *Words*,
 620 Catch 'em, as Men in *Nets* do *Birds* ;

“ maining all this while still, asked the Commissioners at last,
 “ where they would have that Cloud discharge a great Quantity of
 “ Stones? They pointing to a certain Place, where it could do no
 “ Hurt, the Cloud of a sudden began to move itself with a great,
 “ furious Blustering of Winds ; and in a short Space, coming over
 “ the Place appointed, discharged a great number of Stones like
 “ a violent Shower, directly within the Compass thereof.” See
Travels of Le Blanc, part 2. chap. 23. p. 302. and something re-
 markable, *Wolffi Lecture. Memorab.* par. 1. p. 278. and other Sto-
 ries of this Kind, with a Confutation, *Scot's Discovery of Witch-*
craft, chap. 13. p. 60.)

† 617, 618. *Some by the Nose with Fumes trapan 'em, — As Dunstan did the Devil's Grannum.*] St. Dunstan was made Archbishop of Canterbury, Anno 961. His Skill in the liberal Arts and Sciences (Qualifications much above the *Genius* of the Age he lived in) gained him first the Name of a Conjuror, and then of a Saint. He is revered as such by the *Romanists*, who keep an Holy-Day, in Honour of him, yearly on the 19th of May. The *Monkish Writers* have filled his Life with *Romantic Stories*, and among the rest with this mentioned by our Poet: He was (say they) once tempted to Lewdness by the *Devil*, under the Shape of a fine Lady ; but instead of yielding to her Temptations, he took the Devil by the Nose with a pair of red-hot Tongs. (See *English Martyrology*, by a *Catholick Priest*, 1608. p. 244. *Wheatley's Rational Illustrat.* fol. edit. p. 66. *Winstanly's England's Worthies*, p. 25.)

†. 619. *Others with Characters and Words, &c.*] See *Chaucer's third Book of Fame*, works 1602. fol. 267. *Webster's Displaying of suppos'd Witchcraft*, chap. 17. p. 321, &c.

And some with *Symbols, Signs, and Tricks,*
 Engrav'd in *Planetary Nicks,*
 With their own Influences will fetch 'em
 Down from their Orbs, arrest, and catch 'em;
 625 Make 'em depose and answer to
 All *Questions, e're they let them go.*

ŷ. 627, 628. *Bumbaſtus kept a Devil's Bird—Shut in the Pommel of his Sword.*] *Naudæus* (in his *History of Magic*, tranſlated by *Davies*, chap. 14. p. 185.) obſerves of this familiar Spirit, “ That tho' the *Alchimists* maintain, that it was the Secret of the
 “ Philoſopher's Stone; that yet it were more rational to believe
 “ that if there was any thing in it, it was certainly two or three
 “ Dofes of his *Laudanum*, which he never went without, becauſe
 “ he d d ſtrange things with it, and uſed it as a Medicine to cure
 “ almoſt all Diſeaſes.”

Paracelſus had ſuch an Opinion of his own *Chemical Noſtrums*, that he gloried he could make Men immortal by the *Philoſophers Stone*, *potable Gold*, and other *Arcana*; and yet he himſelf died at the Age of forty ſeven. (Vide *Arcana Paracelſi* Op. *Van Helmont*, p. 479. *Sir Tho. Browne's Vulgar Errors*, book 3. chap. 12. *Wolſte* *Lecti*on. *Memorab.* par. 2. p. 284, 285.)

Paracelſus was called *Aurelius, Philippus, Paracelſus, Theophrastus, Bombaſtus de Hobenheim*. He was born at the Village of *Einfidlen*, two German Miles diſtant from the *Helvetic Tigurum*, now called *Zurich*. It is ſaid, that for three Years he was a *Sow-gelder*. — His Father, *William Hobenheim* (a baſe Child of a Maſter of the *Teutonic Order*) not only left him a Collection of rare and valuable Books, but committed him firſt to the Care of *Trithemius* Abbot of *Spanheim*, and afterwards to *Sigismund Fugger* of *Zurich*, famous for his *Chemical Arcana*. According to his own Account, he viſited all the Univerſities of *Europe*; and at twenty Years of Age had ſearched into the Mines of *Germany* and *Ruſſia*, 'till at laſt he was taken Priſoner by the *Tartars*, and by them ſent to *Conſtantinople*. In his Travels he obtained a Collection of the moſt ſovereign Remedies for all Diſtempers, from Docters of Phyſic, Barbers, old Women, Conjurers, and Chemiſts; and was afterwards employed as a Doctor and Surgeon in Armies, Camps, and Sieges. He ſignalized himſelf at firſt by a raſh inconfiderate Uſe of *Mercury* and *Opium* in the Cure of the Leproſy, Pox, Ulcers, and Dropſies. The Efficacy of *Mercury* was not at that Time well underſtood; and according to the then Opinion, *Opium* being cold in the fourth Degree, the Uſe
 of

Bumbastus kept a *Devil's Bird*
 Shut in the Pummel of his Sword,
 That taught him all the cunning Pranks,
 630 Of past and future *Mountebanks*.
Kelly did all his Feats upon
 The *Devil's Looking-Glass*, a *Stone*;

of it, through Fear, was very much neglected; infomuch that by his Rashness and Boldness in the Use of these, he performed many Cures, which the *regular Physicians* could not do: Amongst which that on *Frobenius* of *Basil* was the most remarkable; for through his Interest he was invited by the Magistrates of that Place to read public Lectures in Phyfic and Philosophy: Where he soon ordered the Works of *Galen* and *Avicenna* to be burnt; declaring to his Auditors at the same Time, that if God would not assist him, he would advise and consult with the Devil. (Vide *Zwinger's Theatrum*, p. 227. *Boerhaave's Chemistry*, vol. 6. p. 22. *Collier's Dictionary*.) (Mr. M.) Probably from his affected Language, swelling and blustering Nonsense, came the Word *Bombast*.

¶. 631, 632. *Kelly did all his Feats upon — The Devil's Looking-glass, a Stone.*] This *Kelly* was *Chief Seer* (or, as *Lilly* calls him, *Speculator* to *Doctor Dee*, *Life*, p. 99.) was born at *Worcester*, and bred an Apothecary, and was a good Proficient in *Chemistry*, and pretended to have the *Grand Elixir* (or *Philosophers Stone*) which *Lilly* in his *Life* (p. 101.) tells us he made, or at least received ready made from a Frier in *Germany*, on the Confines of the Emperor's Dominions. He pretended to see Apparitions in a Chrystal, or Beryl Looking-Glass (or a round Stone like a Chrystal.) *Alasco* Palatine of *Poland*, *Pucel* a learned *Flrentine*, and Prince *Rosemberg* of *Germany*, the Emperor's Viceroy in *Bohemia*, were long of the Society with him, and Dr. *Dee*, and often present at their Apparitions; as was once the King of *Poland* himself: But *Lilly* observes, that he was so wicked that the Angels would not appear to him willingly, nor be obedient to him (*Life*, p. 101.)

Wever (*Funeral Monuments*) allows him to have been a Chemist, that he lost his Ears at *Lancaster*, and raised a dead Body in that Country by *Necromancy*: That Queen *Elizabeth* sent for him out of *Germany*; but climbing over a Wall at *Prague*, where it is reported he was imprisoned for a *Chemical Cheat* put on the Emperor, he broke his Legs, and bruised himself so that he died soon after. He offered to raise up Devils before *Alasco*, June 19, 1581. His Spirits told him, 1584, he should die a
 vic-

Where playing with him at *Bo-Peep*,
He solv'd all *Problems* ne'er so deep.

635 *Agrippa* kept a *Stygian Pug*,
I' th' *Garb* and *Habit* of a *Dog*,
That was his *Tutor*, and the *Cur*
Read to th' occult *Philosopher*,

violent Death. *Kelly*, as I remember, is called *Sir Edward* by *Mr. Ashmole*; *Qu.* Whether *Queen Elizabeth* knighted him for secret Services? (*Mr. S. W.*) See more of him, *Relation of what passed between Dr. Dee and some Spirits*, with a Preface by *Meric Casaubon*, 1659. folio, *passim*. *Sir Fra. Bacon's Apophthegms*, numb. 135. *Ashmole's Theatrum Chemicum Britannicum*, *prope finem*. *Weaver's Funeral Monuments*, p. 45, 46. *Ben. Johnson's Alchymist*, act 4. sc. 1.

ψ. 632. *The Devil's Looking-glass*,] *Dr. Dee* observes (see *Appendix Chronic. Johann. Glaston.* p. 516.) That he shewed his famous *Glass*, and the Properties of it, to *Queen Elizabeth*.

This Kind of Juggling is mentioned by *Fernelius* an eminent Physician, (lib. 1. cap. 11. *De abditis rerum causis*, p. 111. edit. *Genevæ*, 1647.) *Vidi quendam*, vi verborum spectra varia in speculum derivare, quæ illic quæcunque imperaret, mox aut scriptis, aut veris imaginibus ita dilucide exprimerent, ut prompte & facile ab assidentibus omnia internoscerentur. Audiebantur quidem verba sacra, sed obscœnis nominibus spurce contaminata: Cujusmodi sunt Elementorum potestates; horrenda quædam & inaudita principum nomina, qui *Orientis*, *Occidentis*, *Austri*, *Aquilonisque* regionibus imperant. (Vide *Wolfii Lætion. Memorab.* par. post. p. 420. *De Johanne Teutonico.* See *Lilly's Life*, p. 50. *Scot's Discovery of Witchcraft*, book 15. chap. 11, 12. p. 411. *Webster's Displaying of Supposed Witchcraft*, p. 310.)

ψ. 635. *A Stygian Pug*,] Vide *Pauli Jovii Elog. Doctor. Viror.* p. 187. *Carm.* (ib.) *Baptistæ Possævini*.

Latomi.

Hunc tumultum haud charites servant,
Sed Erynnies Atræ;
Non Mufæ, at sparsis anguibus *Eumenides*:
Colligit *Aleëto* Cineres, miscetque aconito,
Grataque dat *Stygio* Liba voranda *Cani*.
Qui quod erat vivum comitatus, atrociter *Orci*,
Nunc quoque per cunctas raptat agitque vias:
Insultatque adeo, & furias quia noverat omneis,
Salutat, injungit nomine quamque suo.

O miseras

And taught him subt'ly to maintain

640 All other Sciences are vain.

To this, quoth *Sidrophello*, Sir,

Agrippa was no *Conjurer*,

Nor *Paracelsus*, no nor *Bebmen*;

Nor was the Dog a *Cacodæmon*,

O miseras artes, quæ solæ ea commoda præstant,
Accedat *Stygias* notus ut hospes aquas.

†. 639, 640. *And taught him subt'ly to maintain—All other Sciences are vain.*] Nothing can be more pleasant than this turn given to *Agrippa's* silly Book, *De Vanitate Scientiarum*. (Mr. W.)

†. 644. *Nor was the Dog a Cacodæmon,*] *Paulus Jovius* (*Elog. doctor. viror.* edit. *Basil.* 1577. p. 187.) gives in to the Opinion of *Agrippa's* being a *Conjurer*, and his Dog a *Cacodæmon*. *Excessit e vitâ nondum senex apud Lugdunum, ignobili & tenebroso in Diversorio; multis eum tanquam Necromantiæ suspitione infamem, execrantibus; quod Cacodæmonem nigri canis specie circumduceret; ita ut quum propinquâ morte ad pœnitentiam urgeretur, cani collare loreum magicis per clavorum emblemata inscriptum notis exolverit; in hæc suprema verba irate prorumpens: Abi perdita bestia, quæ me totum perdidisti: Nec usquam familiaris ille canis, ac assiduus itinerum omnium comes, & tum morientis domini desertor, postea conspectus est, quum præcipiti fugæ saltu in Ararim se immerfisse, nec enataste ab his, qui id vidisse asserabant, existimetur.*

Wierus, who was *Agrippa's* Pupil and Domestic, clears him from this heavy Charge. He owns that he had a Dog and a Bitch, named *Monsieur* and *Madamoiselle*, which were great Favourites; that the Dog lay constantly under his Bed, and was fed at his Table: And as he knew most Things that were transacted in foreign Nations, the imprudent Vulgar acribed this to his Dog, taking him to be a *Dæmon*. But he observes, that in Truth he corresponded with learned Men in all Nations, and daily received his Intelligence from them. (*De præstig. Dæmon.* lib. 2. cap. 5. p. 164. See *History of Magic*, chap. 15. p. 200.) See *Glycas's* Account of *Simon Magus's* Black Dog, *Heywood's* *Hierarchy of Angels*, lib. 7. p. 476. and of two Dogs at *Salem*, accounted *Cacodæmons*, or something as bad, for which they were put to death, *Dr. Hutchinson's* *Historical Essay of Witchcraft*, p. 82. and *Wierus's* Definition of a *Cacodæmon*, lib. 1. cap. 21.

†. 655.

- 645 But a true Dog that would shew Tricks
 For th' *Emperor*, and leap o'er Sticks;
 Would *fetch* and *carry*, was more civil
 Than other Dogs, and yet no Devil;
 And whatso'er he's said to do,
 650 He went the self-same Way we go.
 As for the *Rosy-Cross Philosophers*,
 Whom you will have to be but *Sorcerers*,
 What they pretend to is no more
 Than *Trismegistus* did before,
 655 *Pythagoras*, old *Zoroaster*,
 And *Apollonius* their Master:
 To whom they do confess they owe

ψ. 655. — *old Zoroaster*,] The King of the *Bactrians* of that Name, who was slain by *Ninus*, or *Semiramis*, has been commonly reputed the first Inventor of *Magic*. But Dr. *Howel* (see *Institution of General History*, part 1. book 1. chap. 2. p. 12.) is of Opinion, that *Zoroastres* the *Magician* lived many Years after the King of the *Bactrians*. *Fabricius* thinks it a difficult Matter to adjust the Time in which he lived; there being several of that Name. *Biblioth. Græc.* tom. 1. lib. 1. cap. 36. p. 243. Vide *Ammiani Marcellini Rerum Gestar.* lib. 23. p. 374. *Menagii Observat. in Diogenem Laertium*, lib. 1. edit. *Paris*. 1681. *Jo. Pici Mirandul. in Astrolog.* Sir *Walter Raleigh's Hist. of the World*, edit. 1614. p. 170. Dr. *Heywood's Hierarchy of Angels*, p. 469. Dean *Prideaux's Connect. &c.* part 1. b. 4. p. 167. folio edit. *Moyle's Works*, vol. 2. p. 36, &c. *Hearne's System of Universal History*, vol. 1. p. 398. *Turkish Spy*, vol. 4. book 4. chap. 9. Dr. *Hutchinson's Historical Essay*, p. 13.

ψ. 656. And *Apollonius their Master*:] *Apollonius Tyanæus's* Life was written by *Philostratus* and *Damis*. (Vide *Stephani Thes. Linguae Latinæ. Lewis's History of the Parthian Empire*, p. 237, &c.) He was a great *Magician*; and some *Heathens*, in spite to *Christianity*, affirm, that his *Miracles* were as great as those of *Christ* and his *Apostles*. (See a remarkable Account of him, *Fleury's Eccles. Hist.* vol. 2. p. 70, 71, 101, 111, 148, 154, 155. *Wier. de præstig. Dæmon.* lib. 2. cap. 3. 11. Dr. *Meric Casaubon's*

All that they do, and all they know.

Quoth *Hudibras*, Alas! what is't t' us,
 660 Whether 't was said by *Trismegistus*,
 If it be *Nonsense*, *false*, or *mystick*,
 Or not *intelligible*, or *sophistick*?
 'Tis not *Antiquity*, nor *Author*, [*Daughter*;
 That makes *Truth Truth*, altho' *Time's*
 665 'Twas he that put her in the *Pit*,
 Before he pull'd her out of it:
 And as he eats his *Sons*, just so
 He feeds upon his *Daughters* too:
 Nor does it follow, 'cause a *Herauld*
 670 Can make a Gentleman, scarce a Year old,

bon's Preface to *Dr. Dee's Book of Spirits*.) He lived in the Days of *Domitian* and *Adrian*. (Vide *Suidæ Lex. Fabricii Bibliothec. Græc. lib. 4. cap. 24. 59.* See a long List of *Magicians*, *Turkish Spy*, vol. 7. book 3. Letter 5.)

ŷ. 665, 666. 'Twas he that put her in the *Pit* — Before he pull'd her out of it;] This Satyr is fine and just. *Cleanthes* said, that *Truth* was hid in a *Pit*. Yes (says our Author) but you *Greek Philosophers* were they who first put her there, and then claimed to yourselves so much Merit in drawing her out again. The first *Greek Philosophers* extremely obscured *Truth* by their endless Speculations; and it was the pretended Business of their Successors to clear up Matters. This does honour to our Author's Knowledge of Antiquity. (Mr. W.)

ŷ. 667, 668. And as he eats his *Sons*, just so — He feeds upon his *Daughters* too.] *Chronus* is said, by the *Mythologists*, to have devoured his *Sons*. *Truth* is said to be the Daughter of *Time*; which *Time* is called by the *Greeks Chronus*, and so he may be said to eat his *Daughters*. (Mr. W.)

ŷ. 669, 670, 671, 672. Nor does it follow, 'cause a *Herauld* — Can make a Gentleman, scarce a Year old, — To be descended of a Race, — Of ancient Kings, in a small Space;] A Sneer upon the mock Gentry of those Times, who, as they increased in Riches, thought proper to lay claim to Pedigrees to which they

To be descended of a Race,
Of ancient *Kings*, in a small Space;
That we should all Opinions hold
Authentic, that we can make old.

675 Quoth *Sidrophel*, it is no Part
Of Prudence, to cry down an *Art*,
And what it may perform, deny,
Because you understand not why.
(As *Averrhois* play'd but a mean Trick,
680 To damn our whole *Art* for *Eccentric*)

they had no Right. “*Cornelius Holland*, a Servant of the *Vanes*,
“ got so much Wealth, as to make him saucy enough to hire *Wil-*
“ *liam Lilly*, and other Pamphleteers, to derive his Pedigree from
“ *John Holland* Duke of *Exeter*, although it be known he was ori-
“ ginally a Link-boy.”—(*Walker's History of Independency*, part 2.
p. 26, 27.)

Such Gentry were *Thomas Pury* the elder; first a Weaver in *Glo-*
cester, then an ignorant Solicitor. (*History of Independency*, part 1.
p. 167.) *John Blackston* a poor Shopkeeper of *Newcastle*, (id. ibid.
p. 169.) *John Birch*, formerly a Carrier, afterwards Colonel (ibid.
p. 171.) *Richard Salway*, Colonel, formerly a Grocer's Man, (id.
ibid.) *Thomas Rainsborough* a Skipper of *Lynn*, Colonel and Vice-
Admiral of *England*. (id. ib.) Colonel *Thomas Scot*, a Brewer's
Clerk. (ibid. p. 173.) Colonel *Philip Skippon*, originally a Wag-
goner to Sir *Fra. Vere*; (see an Account of his Rise, *History of In-*
dependency, part 1. p. 116, 117.) Colonel *John Jones*, a Serving Man.
(*Bate's Lives of the Regicides*, p. 22.) Colonel *Barkstead*, a piti-
ful Thimble and Bodkin Goldsmith. (*History of Independency*, part 2.
p. 155.) Colonel *Pride*, a Foundling and Drayman. (*History of*
Independency, part 2. p. 252.) Colonel *Hewson*, a one-eyed Cob-
ler; and Colonel *Harrison*, a Butcher. These, and hundreds more,
affected to be thought Gentlemen, and lorded it over Persons of the
first Rank and Quality.

Do you not know, that for a little Coin,
Heralds can foist a Name into the Line.

(*Dryden's Hind and Panther.*)

This Practice of the *Heralds* is bantered by Sir *Richard Steele*,
(in his mock *Funeral*, or *Grief Alamode*) where he introduces
the

For who knows all that Knowledge contains?
Men dwell not on the *Tops of Mountains*,
But on their Sides, or Rising's seat;
So 'tis with Knowledge's vast Height.

685 Do not the *Hist'ries* of all *Ages*
Relate miraculous Presages
Of strange Turns, in the *World's Affairs*
Foreseen b' *Astrologers*, *Soothsayers*,
Chaldeans, learn'd *Genethliacks*,

690 And some that have writ *Almanacks*?

the Servant of *Sable* the *Undertaker*, expressing himself in the following Manner:

"Sir, I had come sooner, but I went to the Heralds for a
"Coat for Alderman *Gather-grease*, that died last Night. He
"has promised to invent one against to-morrow.

Sable. "Ah; Pox take some of our *Cits*; their first Thing after
"their Death, is to take Care of their Birth. Pox, let him bear
"a pair of Stockings; for he's the first of his Family that ever
"wore one."

(See an account of the *Biscayan*, *Don Quixote*, vol. i. book i.
chap. 8. p. 71. and of such Gentry. *Beaumont and Fletcher's*
Play, intitled, *Nice Valour, or Passionate Madman*, Works, part 2.
p. 501.)

ψ. 679, 680. *As Averrhoes play'd but a mean Trick,—To damn
our whole Art for Eccentrick;*] *Averrhoes* was an Arabian Physician,
surnamed *Commentator*, who liv'd at *Cordova* in *Spain*, in the
Year 1140. (Vide *Nacleri Chronograph.* vol. 2. p. 85. *Collier's*
Dictionary.) *Averrhoes* celeberrimus Philosophus, &c. ubique astrono-
miam lacerat, damnat, insectatur. — Astrologorum opinionem,
de cœlestibus imaginibus, quibus subesse terrena figuræ similis ani-
malia putant, fabulosam dicit, quâ tamen sublatâ, ruit maxima
pars astrologicæ superstitionis: alibi quidem (ait) contraria phi-
losophiæ, alibi fere omnia falsa dogmata astrologorum: tum ar-
tem in universum vanam & infirmam. Jo. Pici Mirandulæ in
Astrolog. lib. 1. tom. 1. p. 282. Vide etiam Jo. Fra. Pici Miran-
dulæ *De rerum prænotione*, lib. 5. cap. 6. tom. 2. op. p. 359.

ψ. 689. *Chaldeans, learn'd Genethliacks;*] *Gassendus* observes of
the *Chaldeans* (*Vanity of Judiciary Astrology*, chap. 15. p. 98.
edit London, 1659. from *Sextus Empiricus*;) "That when they

The *Median* Emp'ror dreamt his Daughter
 Had pift all *Asia* under Water,
 And that a *Vine*, sprung from her *Hanches*,
 O'erfpread his *Empire* with it's Branches :
 695 And did not *Soothfayers* expound it,
 As after by th' Event he found it ?
 When *Cæſar* in the Senate fell,
 Did not the Sun eclips'd foretell,
 And, in Reſentment of his Slaughter,
 700 Look'd pale for almoſt a Year after ?

“ were to obſerve the Time of an Infant's Nativity, one *Chaldean*
 “ ſat watching on the Top of an Hill, or other eminent Place
 “ not far from the groaning Chamber, and attended to the Stars ;
 “ and another remained below with the Woman in Travail, to
 “ give the Sign, by ringing a Kettle, or Pan, at the Inſtant of
 “ her Delivery ; which the other taking, obſerved the Sign of
 “ the *Zodiack*, then riſing about the *Horizon*, and accordingly they
 “ gave Judgment of the Infant's Fortune ; and this if the Birth
 “ happened in the Night : But if in the Day, he that ſat upon
 “ the high Place, obſerved only the Motion of the Sun.” See
Gaffendus's Remark upon it ; and his firſt and ſecond chapters,
 and the fourteenth, intitled, *The Genethliacal Part of Aſtrology*
examined and exploded. Sexti Empirici adverſ. Mathematicos, lib. 5.
 p. 110. *Aurelianeæ* 1621. Mr. *Whiſton's Account of the Riſe and*
Progreſs of Mathematics, prefixed to his *Euclid*, 1727, p. 5.

ψ. 691. *The Median Emp'ror dreamt his Daughter, &c.*] * *Aſtyages*,
 King of *Media*, had this Dream of his Daughter *Mandane*, and
 the Interpretation from the *Magi* ; wherefore he married her to
 a *Persian* of a mean Quality, by whom ſhe had *Cyrus*, who con-
 quered all *Asia*, and tranſlated the Empire from the *Medes* to the
Persians. *Herodot. Clio.* lib. 1. p. 50. edit. *Hen. Stephani*.

ψ. 697. *When Cæſar in the Senate fell, &c.*] * *Fiunt aliquando*
prodigioſi & longiores ſolis defectus, quales occiſo Cæſare Dicta-
tore, & Antoniano bello totius anni pallore continuo. (*Plinii Nat.*
Hiſt. lib. 2. cap. 30.)

The Prodigies and Apparitions preceding his death, are men-
 tioned by ſeveral Writers. By *Virgil*, in his firſt *Georgic* :

Earth, Air, and Seas with Prodigies were ſign'd,
And Birds obſcene and howling Dogs divin'd—

Flood

Augustus having b' Oversight
Put on his left Shoe 'fore his right,
Had like to have been slain that Day,
By *Soldiers* mutin'ing for Pay.

705 Are there not Myriads of this Sort,
Which Stories of all Times report?
Is it not ominous in all *Countries*,
When *Crows* and *Ravens* croak upon Trees?
The *Roman Senate*, when within
710 The City Walls an Owl was seen,

*Blood sprang from Wells, Wolves howl'd in Towns by Night,
And boding Victims did the Priests affright.*

Mr. Dryden.

Vide *Horatii Carm.* lib. 1, 2. ad *Augustum*, cum not. *Delphini*.
Livii Hist. lib. 116. cap. 44, 45. *Plutarch's Life of Julius Cæsar*,
p. 435, 436, 437. *Chronic. Chronicor.* lib. 2. p. 130. *Shakes-*
pear's Julius Cæsar, vol. 6. p. 137. *Dr. Middleton's Life of Cicero*,
vol. 2. *Gassendus* observes (*Vanity of Judiciary Astrology*, p. 136.)
“ That the *Chaldeans* predicted of *Cæsar*, *Crassus*, and *Pompey*,
“ that each of them should not die but in full old Age, but in their
“ Houses, but in Peace and undistinguished Honour; and yet their
“ Fates were violent, immature, and tragical.”

Kircher pretends to account for the Paleness of the Sun in the
following Manner (*Itin. Exstatic. in Globum Solis* p. 162.) Hoc
unicum tibi persuasum habeas, tanti palloris, ac diminuti lumi-
nis in sole causas alias non fuisse, nisi sævas hujus globi tempesta-
tes, quibus, eo tempore cataractis solaribus circumquaque reclusis,
tanta fumorum, vaporumque copia & multitudo exorta fuit, ut om-
nem pæne lucem in totius solis faciem inducta eclipsi mortalibus
eriperet: Pallor vero contigit ob raritatem vaporum; per quos sol
non secus ac per tenuem nubem translucens, abducta nonnihil luce
palliditatem necessario incurrit, quam mox ac exuerit serenitas solis
sequitur.

ÿ. 701. *Augustus having, &c.*] * *Divus Augustus* lævum sibi
prodidit calceum præposuere indutum, quo die seditione militum
prope afflictus est. (*Plin.* lib. 2. Vide *Sueton.* lib. 2. f. 29.)

ÿ. 709. *The Roman Senate, &c.*] * *Romani* L. *Crasso* & C. *Mario*
Coss. *Bubone* viso orbem lustrabant. See a remarkable Account
of an Owl that disturb'd Pope *John XXIV.* at a Council held
at *Rome.* *Fascicul. Rer. Expetendar. & Fugiendar.* p. 402. *Browne's*
etc.

Did cause their *Clergy*, with *Lustrations*,
 (Our *Synod* calls *Humiliations*)
 The round-fac'd Prodigy t'avert
 From doing *Town* or *Country* Hurt;
 715 And if an *Owl* have so much Pow'r,
 Why should not *Planets* have much more?
 That in a *Region* far above
 Inferior Fowls of the *Air* move,
 And should see further, and foreknow
 720 More than their *Augury* below?
 Though that once serv'd the *Polity*
 Of mighty States to govern by;

y. 719, 720, 721, 722. ————— And foreknow—More than
 their *Augury* below?—Though that once serv'd the *Polity*—Of mighty
 States to govern by.] The *Grecians* and *Romans* were superstitiously
 govern'd by *Auguries* (See his Grace of *Canterbury's Antiquities*
 of *Greece*. as to the former; and Dr. *Kennei's Roman Antiquities*,
 and Dr. *Middleton's Life of Cicero*, 4th edit. vol. 2. p. 552, &c.
 as to the latter.)

y. 727, 728. Have we not lately, in the *Moon*.—Found a *New*
World, to th' *Old unknown*?] “The Fame of *Galileo's* Observa-
 “ tions excited many others to repeat them, and to make Maps
 “ of the *Moon's* Spots: Among the rest, *Langrenus*, the King of
 “ *Spain's* Cosmographer, and *Hevelius*, Consul of *Dantzick*, were
 “ the most diligent to fit their Maps for *Astronomical* Uses: It
 “ was necessary to give Names to the most remarkable Spots and
 “ Regions. *Langrenius* call'd them by the Names of the most
 “ noted *Mathematicians*, *Philosophers*, and *Patrons of Learning*:
 “ But *Hevelius* pretending great Difficulty in a just Distribution
 “ of the Land, in proportion to the Merits of the Learned, abo-
 “ lished their receiving Grants and Titles, and call'd them by the
 “ geographical Names of Places on Earth, without the least Re-
 “ semblance in their Shapes and Situations: This Vanity of his
 “ has embarrass'd the *Lunar Region* with a double Nomenclature.”
 (See Dr. *Smith's Complete System of Optics*, vol. 2. book 4. chap.
 2. p. 426. — *Introduct. ad veram Physicam*, a *Joanne Keyl*, M. D.
 lect. 10. p. 118. edit. 1721. See Dr. *Hook's Micrograph. observ.*
 60. p. 242, &c.) *Lucidæ illæ lunaris globi plagæ, nihil aliud*
 sunt

And this is what we take in Hand
 By pow'rful *Art* to understand ;
 725 Which, how we have perform'd, all Ages
 Can speak th' *Events* of our Prefages.
 Have we not lately, in th' *Moon*,
 Found a *New World*, to th' *Old* unknown ?
 Discover'd *Sea* and *Land*, *Columbus*
 730 And *Magellan* cou'd never compass ?
 Made Mountains with our *Tubes* appear,
 And Cattle grazing on 'em there ?
 Quoth *Hudibras*, you lie so ope,
 That I, without a *Telescope*,

sunt quam terrestrium portionum eminentiores regiones : Fuscae, aut maria aut lacus exhibent : nigrae vero aut umbras montium, aut Luci inaccessas vallium profunditates, cavitatesque indicant : quod vel inde apparet, quod sol quanto supra horizontem lunarem juxta phases ascenderit altius, tanto obscuriusculas hujusmodi plagas magis magisque illustratas videas donec in meridie, qui sit tempore oppositionis solis & lunæ ; videlicet in plenilunio prorsus evanescant. *Athanasii Kircheri Iter Extaticum in Lunam*, 1656. p. 80. Ben Johnson says, in banter of this Opinion, (see Works, 1640. vol. 1. p. 41.) " Certain and sure News ; News from the " new World discover'd in the Moon ; of a new World, and " new Creatures in that World ; in the Orb of the Moon, which " is now found to be an Earth inhabited with navigable Seas and " Rivers ; Variety of Nations, Politics and Laws : with Havens " cut, Castles, Port Towns ; inland Cities, Boroughs, Ham- " lets, Fairs and Markets : Hundreds, and Wapentakes ; Fo- " rests, Parks, Coney Grounds, Meadows, Pasture, what not ?" (See the *Cure of Melancholy* by Democritus Junior, concerning the Planets being inhabited, p. 254.)

ψ. 729, 730. Discover'd Sea and Land, Columbus—And Magellan cou'd never compass.] (See an Account of Columbus and Magellan. Collier's Dictionary. Lediard's Naval History, vol. 1. p. 76. 96. Chronic. Jo. Glastoniens. a Tho. Hearne, p. 552. Linschoten's Voyages, part 2. p. 24. Purchase's Pilgrims, part 1. book 2. chap. 1. sect. 4. vol. 5. book 8. Churchill's Voyages, vol. 2. p. 499. Turkish Spy, vol. 5. book 3. letter 9.)

- 735 Can find your Tricks out, and descry,
Where you tell Truth, and where you Lie:
For *Anaxagoras* long ago,
Saw *Hills*, as well as you, i' th' *Moon*:
And held the *Sun* was but a Piece
740 Of *Red-hot Ir'n*, as big as *Greece*;
Believ'd the Heav'ns were made of *Stone*,
Because the *Sun* had voided one:
And, rather than he would recant
Th' *Opinion*, suffer'd Banishment.
745 But what, alas! is it to us,
Whether i' the' *Moon* Men thus or thus
Do eat their *Porridge*, cut their *Corns*,
Or whether they have *Tails* or *Horns*?
What *Trade* from thence can you advance,
750 But what we nearer have from *France*?
What can our *Travellers* bring Home,
That is not to be learnt at *Rome*?

ψ. 737. *For Anaxagoras long ago.*] See Dr. Wilkins's *Discovery of a new World of the Moon*. Prop. 9. p. 95. 4th edit.

ψ. 739, 740. *And held the Sun was but a Piece--Of Red-hot Ir'n, as big as Greece.*] See various Opinions concerning the Bigness of the Sun, enumerated by the Commentator upon Creech's *Lucretius*, book 5. p. 489. edit. 1714. Dr. Derham's *Astro-Theology*. It's Distance from the Earth is computed by Dr. Harris, (see *Astronomical Dialogues*, p. 75.) to be 70,000,000, of Miles, or 80, and it's Diameter, or Breadth from one Side to the other, about 800,000 Miles, which is above 100,000 times greater than the Diameter of our Earth: and therefore the Bulk, or rather Quantity of Matter in the Sun, must exceed that of the Earth, above 100,000,000 times (p. 76.)

ψ. 741, 742. *Believ'd the Heavens were made of Stone,—Because the Sun had voided one.*] Vide *Diogenis Laertii Anaxagor.* lib. 2. segm.

What *Politics*, or strange *Opinions*,
 That are not in our own *Dominions*?
 755 What *Science* can be brought from thence,
 In which we do not here commence?
 What *Revelations*, or *Religions*,
 That are not in our native *Regions*?
 Are sweating *Lanthorns*, or *Screen-Fans*,
 760 Made better there, than th' are in *France*?
 Or do they teach to *sing* and *play*
 O'th' *Gittar* there a newer *Way*?
 Can they make *Plays* there, that shall fit
 The *public Humour*, with less *Wit*?
 765 Write *wittier Dances*, quainter *Shows*,
 Or fight with more ingenious *Blows*?
 Or does the *Man* i' th' *Moon* look big,
 And wear a huger *Periwig*,
 Shew in his *Gait*, or *Face*, more *Tricks*
 770 Than our own *Native Lunaticks*?

segm. 10, 11, 12. See a banter upon the Prodigy of raining Stones, *Barclay's Argenis*, lib. 2. cap. 4. p. 133. e dit. 4^{to}.

ψ. 759. *Are sweating Lanthorns, or Screen-Fans.*] *Screen-Fans* are made of Paste-board, Straw, Feathers, or some such light Materials, and are often hung up by Chimneys, to be used occasionally for defending the Face or Eyes from the Fire. (Mr. D.)

ψ. 763. *Can they make Plays there, &c.*] (See *Cervantes's Life* by Mr. *Jarvis*, prefixed to his Translation of *Don Quixote*, p. 30, 31.) Mr. *Warburton* is of Opinion, That the Plays here mentioned, are those which were after satyrised by the *Rehearsal*. This may be true with Regard to some; but Mr. *Dryden*, the principal Person satyriz'd in that Play, stands clear. For his first Play the *Wild Gallant*, was first publish'd in 1668, or 1669. (See *his Life*, *General Historical Dictionary*, p. 678.) and these Lines under Consideration, were publish'd in the Year 1664.

ψ. 767, 768. *Or does the Man i' th' Moon look big, — And wear a*
 E 4 *huger*

But if w' out-do him here at Home,
 What Good of your Design can come ?
 As *Wind* i' th' *Hypocondries* pent,
 Is but a Blast if downward sent ;
 775 But if it upward chance to fly,
 Becomes new *Light* and *Prophecy* :
 So when your Speculations tend
 Above their just and useful End,
 Although they promise strange and great
 780 *Discoveries* of things far fet,

huger Periwig,] A Banter probably upon the *French*. For in 1629 is reckon'd the *Epocha* of long *Perrukes* ; at which Time they began to appear at *Paris*, whence they spread by degrees throughout the rest of *Europe*. *Chambers's Cyclopædia*, (see *Perruke*.)

ψ. 770. *Than our own Native Lunatics ?*] A Sneer probably upon the then *Lunatic House of Commons*, who were literally taken for Madmen, by a Country Bumpkin : He desiring to see *Bedlam*, was carry'd to the House of Commons, and peeping in at the Lobby, by his Friend's Direction, and seeing the Members in a Hurry, attended with great Noise, as was usual in those Times ; he scour'd off at the Sight, with an Outcry all the Way as he went, That the Madmen were broke loose. (*L'Estrange's Fables*, part 2. fab. 165.)

ψ. 773, 774. *As Wind i' th' Hypocondries pent—Is but a Blast if downward sent.*] The Alteration by the merry Writer of a Tract, intitled, *The Benefit of F—t—g Explain'd*.

Is but a F—t if downward sent.] Which he defines (p. 9.) to be, “ A Nitro-aerial Vapour, exhaled from an adjacent Pond of “ stagnant Water, of a saline Nature, and rarefied, and sublimed “ into the Nose of a microcosmical Alembic, by the gentle Heat “ of a *stercorareous* Balneum, with a strong *Empyreuma*, and forced “ through the Posteriors, by the compressive Power of the com- “ pulsive Faculty.”

Which Thought was probably borrow'd, from a Book intitled, *Facetiæ Facietiarum : Hoc est, Joco-Seriorum Fasciculus Novus, Pathopoli*, 1657. p. 42. where is the following Question, and Answer.

An peditus arte chymicâ distillari possit, ita ut educatur quinta pedituum essentia ? Resp. Maximè, sed cum spiritus sint, idcirco
 recipiente

They are but idle *Dreams* and *Fancies*,
And favour strongly of the *Ganzas*.

Tell me but what's the nat'ral Cause,
Why on a *Sign* no *Painter* draws

785 The *Full-Moon* ever, but the *Half*;
Resolve that with your *Jacob's Staff*;
Or why *Wolves* raise a Hubbub at her,
And *Dogs* howl when she shines in Water;
And I shall freely give my Vote,

790 You may know something more remote?

recipiente amplo, quali utuntur in oleo vitrioli, & podice arcte applicato, excipiendi sunt magnâ copiâ; deinde condensandi in oleosam substantiam; sive balsamum: Qui postea per circulationem in sole perfici debet, & fiet quinta Essentia maximarum facultatum, See *Hypochondriack Regions*, *Quincy's* and *Blanchard's Physical Dictionaries*, and *Baily*.

ψ. 775, 776. *But if it upwards chance to fly,—Becomes new Light and Prophecy.*] Quando intro conduntur, & revolvuntur, vel occluduntur, flatus illi caput replent, & propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreniticos, faciunt; aliisque gravissimis morbis hominem implicant. *Facet. Facetiar.* &c. *De peditu, ejusque speciebus*, p. 35.

ψ. 782. *And favour strongly of the Ganzas.*] *Gonzago* (or *Domingo Gonzales*) wrote a *Voyage to the Moon*, and pretended to be carried thither by Geese, in *Spanish Ganzas*. (Mr. W.) See an Epitome of his Romance, *Turkish Spy*, vol. 5. book 2. chap. 11.

ψ. 786. *Resolve that with your Jacob's Staff.*] A mathematical Instrument for taking Heights and Distances. (See *Chambers's Cyclopaedia*.)

*Reach then a soaring Quill, that may write
As with a Jacob's Staff to take her Hight.*

(*Cleveland's Hecatomb to his Mistress*, p. 11.)

See a remarkable Account of an *Astrologer* at the King of Spain's Court, who without the Help of this Instrument, with the naked Eye, could nearly take Heights. *Lady's Travels*, &c. 5th edit. part 3. p. 251.

ψ. 787. *Or why Wolves raise a Hubbub at her.*]

Et alte

Per noctem resonare, Lupis ululantibus, urbes.

(*Virgilii Georg.* lib. 1. 485, 486)

Now

At this deep *Sidrophel* look'd wise,
 And staring round with *Owl-like* Eyes,
 He put his Face into a Posture
 Of *Sapience*, and began to bluster :
 795 For having three Times shook his Head
 To stir his Wit up, thus he said :
Art has no mortal Enemies
 Next *Ignorance*, but *Owls* and *Geese* ;
 Those consecrated *Geese* in Orders,
 800 That to the *Capitol* were *Warders* :

Now the hungry Lion roars, and the Wolf bebools the Moon. *Shakespeare's Midsummer Night's Dream*, act. 5. vol. 1. p. 146. (See Mr. Warburton's Note) *Pray you no more of this, 'tis like the Howling of Irish Wolves against the Moon.* (*Shakespeare's, As you like it*, vol. 2. p. 260.) See *Fletcher's Fair Shepherdess*.

ŷ. 793, 794. *He put his Face into a Posture — Of Sapience, and began to bluster.*] Much like this Contrast, was that between Sir *Sampson Legend*, and old *Forefight*, (*Congreve's Love for Love*, act. 2. sc. 5.) when they were treating a Match between *Ben*, the Son of Sir *Sampson*, and Miss *Prue*, old *Forefight's* Daughter. Sir *Sampson* talking in a romantick Strain, and calling *Forefight*, *Brother Capricorn*, “ *Capricorn* in your Teeth (says *Forefight*) thou modern “ *Mandevile*, *Ferdinando Mendez Pinto* was but a Type of thee, “ thou Liar of the first Magnitude. Take back your Paper of In- “ heritance, send your Son to Sea again. I'll wed my Daughter “ to an *Egyptian Mummy*, e're she shall incorporate with a Con- “ temner of Science, and Defamer of *Virtue*.”

ŷ. 797, 798. *Art has no mortal Enemies — Next Ignorance, —*] Et quod vulgo aiunt artem non habere inimicum nisi ignorantem. Plane teste *Livio*; miraculum literarum res nova, imo plerumque exosa est inter rudes artium homines. *Nic. Reusner. Symbolor. Imperator.* class. 1. symbol. 64. p. 136.

*Thou hit'st the Nail in all Things right, but O the Boore !
 That Caitiff Kerne, so stout, so stern, ill thrive he evermore :
 That capt thee for a Bunch of Grapes, ten thousand Tivels sup-
 plant him,
 I see well, Science hath no Foeman, nisi ignorantem.
 (Rob. Riccomontanus's Panegyrick Verses upon T. Coryat.)*

ŷ. 799, 800. *Those consecrated Geese in Orders, — That to the Capitol*

And being then upon *Patrol*,
 With Noise alone beat off the *Gaul*:
 Or those *Athenian Sceptic Owls*,
 That will not credit their own *Souls*;
 805 Or any *Science* understand,
 Beyond the Reach of Eye or Hand:
 But meas'ring all Things by their own
 Knowledge, hold nothing's to be known:
 Those Whole-sale *Criticks*, that in *Coffee-*
 810 *Houses*, cry down all *Philosophy*,

Capitol were Warders.] The *Capitol* was saved by the cackling of the Geese, when besieged by *Brennus* the *Gaul*. (*Livii Histor. lib. 5. cap. 47. vol. 1. p. 388. Ed. J. Clerici. See J. Taylor's Goose.*) The *Romans* in Memory of this, ever after fed Geese in that Place, at the public Charge; by whose Image they represented safe Custody. See Mr. *Sandy's Notes* on the ninth Book of *Ovid's Metamorphosis*, p. 217. *J. Taylor's Goose, Works*, p. 109. *Montaigne's Essays*, vol. 2. chap. 11. p. 154. *Notes on Creech's Lucretius*, book 4. p. 366. See an Account of *Socrates's* swearing by a Goose. *Menagii Observat. in Diogen. Laertium Segm. 40* And a humorous Poem, intitled, *Upon a late Order for shooting the Geese in the Parks about St. James's. Miscell. Poems*, published by *D. Lewis*, 1730, p. 305.

†. 803. Or those *Athenian Sceptic Owls.*] The Owl was sacred to *Minerva*, and called the *Bird of Athens*.

*Fast by the Crow the Bird of Pallas sat
 In silent Wonder, both suspend their Hate.*

Mr. *Fenton's Notes upon Waller*, p. 4. See Mr. *Gay's Fable of two Owls, and a Sparrow*.

The Owl was in high Esteem with the *Tartars*: The Reason this; one of their Kings, named *Chungius Can* (a great Favourite) being pursued by his Enemies, hid himself in a Bush, whither they came to seek him: An Owl flying out of it, they desisted from farther Search. Hence in Gratitude they wear in their Helmets Owls Feathers. (See *Voyage, &c. of Sir John Maundevile*, cap. 21. *Purchase his Pilgrims*, part 3. lib. 1. p. 112. *Fuller's History of the Holy War*, book 4. chap. 1. p. 199.)

And will not know upon what Ground
 In *Nature*, we our *Doctrine* found,
 Altho' with pregnant Evidence
 We can demonstrate it to Sense,
 815 As I just now have done to you,
 Foretelling what you came to know.
 Were the *Stars* only made to light
 Robbers, and Burglarers by Night?
 To wait on *Drunkards*, *Thieves*, *Gold-fin-*
 820 And *Lovers* solacing behind Doors, [*ders*,
 Of giving one another Pledges
 Of *Matrimony* under *Hedges*?
 Or *Witches* *simpling*, and on *Gibbets*
 Cutting from *Malefactors* Snippets?
 825 Or from the *Pillory* Tips of Ears
 Of Rebel-Saints and Perjurers?
 Only to stand by, and look on,
 But not know what is said, or done?

y. 817. *Were the Stars only made to light, &c.*] See *Gassendus's*
Vanity of Judiciary Astrology, chap. 18. p. 115.

y. 823, 824. Or *Witches simpling*, and on *Gibbets*—Cutting from
Malefactors Snippets.] In the Ingredients of the *Witches Charm*
 (*Shakespeare's Tragedy of Macbeth*, act 4. vol. 5. p. 439.) are the
 following:

Nose of Turk, and Tartars Lips,
Finger of Birth-strangled Babe
Ditch-deliver'd by a Drab.
Make the Gruel thick and slab:
Add thereto a Tyger's Charwdron.

p. 441. 1st *Witch.* Pour in Sow's Blood, that hath eaten
 Her nine Farrow, Grease that's sweaten
 From the Murtherer's Gibbet, throw
 Into the Flame."
Hair from the Skulls of dying Strumpets shorn,
And Felons Bones from rifled Gibbets torn,

Like

Is there a *Constellation* there,
 830 That was not born, and bred up here?
 And therefore cannot be to learn
 In any inferior Concern.
 Were they not, during all their Lives,
 Most of 'em Pyrates, Whores and Thieves?
 835 And is it like they have not still
 In their old Practices some Skill?
 Is there a *Planet* that by *Birth*
 Does not derive its *House* from *Earth*?
 And therefore probably must know
 840 What is, and hath been done below:
 Who made the *Balance*, or whence came
 The *Bull*, the *Lion*, and the *Ram*?
 Did not we here the *Argo* rig,
 Make *Berenice's Periwig*?
 845 Whose *Liv'ry* does the *Coachman* wear?
 Or who made *Cassiopeia's Chair*?

*Like those which some old Hag at Midnight steals,
 For Witchcraft, Amulets, and Charms, and Spells,
 Are past for sacred, to the cheap'ning Rout,
 And worn on Fingers, Breasts, and Ears about.*

(Oldham's 4th Satyr against the Jesuits, edit. 6. p. 75.)

See Manner of enchanting in *Medea's Days*, Mr. G. Sandys's *Notes upon the 7th Book of Ovid's Metamorphoses*. See likewise *Admirable History of a Magician*, 4^{to} London 1613, p. 352.

y. 829, 830. *Is there a Constellation there, — That was not born, and bred up here?*] For the Explanation of this, see the passage of Sir Isaac Newton's *Chronology of the Greeks*, p. 83, 4, 5. beginning, "Now Chiron delineated, &c. and ending p. 85. at the Bottom, "built by the Greeks." (Mr. W.)

y. 844. *Make Berenice's Periwig.*] "When Ptolemy Euergetes went on his Expedition into Syria, Berenice his Queen, out of the tender Love she had for him, being much concerned be-
 " cause

And therefore as they came from hence,
 With us may hold *Intelligence*.
Plato deny'd, the World can be
 850 Govern'd without *Geometree*,
 (For Money b'ing the common Scale
 Of Things by Measure, Weight and Tale;
 In all th' Affairs of *Church* and *State*,
 'Tis both the *Balance* and the *Weight* :)
 855 Then much less can it be without
 Divine *Astrology* made out ;

“ cause of the Danger which she feared he might be exposed to in
 “ this War, made a Vow of consecrating her Hair, (in the Fineness
 “ of which it seems, the chief of her Beauty consisted) in case he
 “ returned again safe and unhurt: And therefore upon his coming
 “ back again with Safety and full Success, for the fulfilling of her
 “ Vow, she cut off her Hair, and offered it up in the Temple,
 “ which *Ptolemy Philadelphus* had built to his beloved Wife *Arfinoë*
 “ on the Promontory of *Zephyrium* in *Cyprus*. But there a little af-
 “ ter the consecrated Hair being lost, or perchance contemptuously
 “ flung away by the Priests, and *Ptolemy* being much offended at it,
 “ *Conon* of *Samos* a flattering Mathematician, then at *Alexandria*,
 “ to salve up the Matter, and ingratiate himself with the King,
 “ gave out, that this Hair was caught up into Heaven: And he
 “ there shewed seven Stars near the Tail of the Lion, not till then
 “ taken into any Constellation, which he said were the Queen's
 “ consecrated Hair; which Conceit of his other flattering *Astrono-*
 “ mers followed with the same View, or perchance not daring to
 “ say otherwise :” Hence *Coma Berenices*, the Hair of *Berenice*, be-
 came one of the *Constellations*, and is so to this Day. *Prideaux's*
Connexion, part 2. b. 2. p. 64. folio edit. 1718. Vide *70. Fra. Pici*
Mirandulæ Op. tom. 2. p. 316. *Howel's History of the World*, vol. 1.
 p. 633. *Chambers's Cyclopædia*.

Periwig put here probably for the Sake of the Rhyme: Some
 of the ancient Poets allude to the Custom of wearing *Periwigs*, or
 false Hair.

Fœmina procedit densissima crinibus emtis,
 Proque suis alios efficit Ære suos.

Ovid. de Arte Amandi, lib. 3. 165, 166.

Jurat

That puts the other down in Worth,
As far as *Heav'n's* above the *Earth*.

These Reasons (quoth the *Knight*) I grant
860 Are something more significant
Than any that the Learned use
Upon this *Subject* to produce;
And yet th' are far from satisfactory,
T' establish, and keep up your *Factory*.
865 Th' *Egyptians* say, the Sun has twice
Shifted his *Setting*, and his *Rise*:

Jurat capillos esse, quos emit suos
Fabulla, nunquid illa *Paule* pejerat?
(*Martialis Epigrammat. lib. 6. 12.*)

Dentibus atque Comis, nec te pudet, uteris emtis,
Quid facies oculo, *Lælia*? non emitur.
Epigram. lib. 12. 23.

ŷ. 845. *Whose Liv'ry does the Coachman wear?*] Alluding to *Charles's Wain*: Seven Stars in the Constellation *Ursa Major*, of which *Bootes* is called the *Driver*.

ŷ. 846. *Or who made Cassiopeia's Chair?*] One of the Constellations of the Northern Hemisphere. (See *Heywood's Hierarchy of Angels*, book 3. p. 114. *Chambers's Cyclopædia. Baily's Dictionary.*) *Dr. Harris* has explained this, (*Astronomical Dialogues*, p. 63, 64.) and adds, p. 65. "That about the Year 1572, there appeared a
" new Star in this Constellation, which appeared as big as *Jupiter*
" now appears to be, and was fixed to one Place, like the rest
" of the fixed Stars; but lessened by Degrees, and at last, at the
" End of eighteen Months, went quite out, and appeared no
" more."

ŷ. 849, 850. *Plato deny'd, the World could be — Govern'd without Geometree.*] It commonly passes for *Plato's* Saying, 'Ο Θεός γεωμετρεῖ. To this I suppose the Author alludes, and by governed. he may mean continued, or preserved in it's regular Order or Motions. (Mr. D)

ŷ. 865, 866, 867, 868. *Th' Egyptians say, the Sun has twice — Shifted his Setting, and his Rise: — Twice has he risen in the West, — As many Times set in the East.*] Here the Author alludes to a strange Story in *Herodotus*, (*Euterpe*, lib. 2. cap. 142.) that the
5 Sun

Twice has he risen in the *West*,
 As many Times set in the *East* ;
 But whether that be true, or no,
 870 The *Devil* any of you know.
 Some hold the *Heavens*, like a *Top*,
 Are kept by *Circulation* up ;
 And were't not for their wheeling round,
 They'd instantly fall to the Ground :
 875 As sage *Empedocles* of old,
 And from him *Modern* Authors hold.
Plato believ'd the *Sun* and *Moon*
 Below all other *Planets* run.
 Some *Mercury*, some *Venus* seat
 880 Above the *Sun* himself in Height.
 The learned *Scaliger* complain'd
 'Gainst what *Copernicus* maintain'd,

Sun in the Space of 11340 Years, during the Reigns of their ancient Kings, had altered his Course twice, rising where he then set, and setting where he rose. The learned Dr. Long, Master of *Pembroke-Hall*, Cambridge, (see his *Astronomy*, printed at Cambridge, 1742, p. 277 and 285.) says, " That this seems to be only an idle, " amusing Story, invented by the *Egyptians*, to support their vain " Pretensions to Antiquity, but fit to pass only among Persons ignorant of *Astronomy*."

In the *Chinese History* (*Martinii Historia Sinica*, lib. 1. p. 37.) 'tis observed, that in the Reign of their seventh Emperor *Yao*, the Sun did not set for ten Days successively ; and that the Inhabitants were afraid of a general Conflagration, there being very great Fires at that Time.

ψ. 871. *Some hold the Heaven, &c.*] * *Causa quare Cœlum non cadit (secundum Empedoclem) est velocitas sui motus. Comment. in l. 2. Aristot. de Cœlo.*

ψ. 873. *And were't not, &c.*] *And 'twere not*, in the four first Editions, alter'd in Edit. 1689.

ψ. 875. *As sage Empedocles, &c.*] A Philosopher of *Agrigentum*, an Epic Poet. Vide *Suidæ Lexicon*.

That in twelve hundred Years and odd,
 The *Sun* had left its ancient Road,
 885 And nearer to the *Earth* is come
 'Bove fifty thousand Miles from Home :
 Swore 'twas a most notorious Flam,
 And he that had so little Shame
 To vent such *Fopperies* abroad,
 890 Deserv'd to have his Rump well claw'd :
 Which Monsieur *Bodin* hearing, swore
 That he deserv'd the *Rod* much more,
 That durst upon a *Truth* give Doom,
 He knew less than the *Pope* of *Rome*.
 895 *Cordon* believ'd, great States depend
 Upon the Tip o' th' *Bear's* Tail's End ;
 That as she whisk'd it t'wards the *Sun*,
 Strow'd mighty *Empires* up and down :

y. 877. *Plato believ'd, &c.*] * *Plato Solem & Lunam cæteris Planetis inferiores esse putavit. (G. Gunnin in Cosmog. l. 1. p. 11.)*

y. 881. *The learned Scaliger, &c.*] * *Copernicus in Libris Revolutionum, deinde Reinholdus, post etiam Stadius, Mathematici nobiles perspicuis Demonstrationibus docuerunt, solis Apud Terris esse propiorem, quam Ptolemæi ætate duodecim partibus, i. e. uno & triginta terræ semidiametris (Jo. Bod. Met. Hist. p. 455.)*

y. 882. *'Gainst what Copernicus maintain'd.*] After this Line in the first Editions of 1664, stand these four instead of the eight following ones, six of which were added in 1674:

*About the Sun's and Earth's Approach,
 And swore that he, that dar'd to broach
 Such paultry Fopperies abroad,
 Deserv'd to have his Rump well claw'd.*

y. 894. *He knew less, &c.*] *He knew no more, &c.* two first Editions 1664.

y. 895, 896. *Cardan believ'd great States depend—Upon the Tip o' th' Bear's Tail's End.*] *Putat Cardanus ab Extremâ Caudâ*
 VOL. II. F Majoris

Which others say must needs be false,
 900 Because your true *Bears* have no Tails.
 Some say the *Zodiack Constellations* [tions
 Have long since chang'd their antique Sta-
 Above a *Sign*, and prove the same
 In *Taurus* now, once in the *Ram*:
 905 Affirm'd the *Trigons* chopp'd and chang'd,
 The *Watry* with the *Fiery* rang'd,

Majoris Ursæ, omne Magnum imperium pendere. (Jo. Bodini
Met. Hist. p. 325.)

Dr. James Young observes, (*Sidrophel Vapulans*, p. 29.) that
Cardan lost his Life to save his Credit: For having predicted the
 Time of his own Death, he starved himself to verify it: Or else
 being sure of his Art, he took this to be his fatal Day, and by
 those Apprehensions made it so. *Gassendus* adds, (*Vanity of Judi-
 ciary Astrology*, chap. 21. p. 159.) that he pretended exactly to
 describe the Fates of his Children in his voluminous Commentaries,
 “ Yet all this while never suspected from the Rules of his great
 “ Art, that his dearest Son should be condemned to have his Head
 “ struck off upon a Scaffold by an Executioner of Justice, for de-
 “ stroying his own Wife by Poison, in the Flower of his Youth.”
 (See Dr. Long's Preface to his *Astronomy*, p. 5.)

γ. 900. *Because your true Bears have no Tails.*] This is not li-
 terally true, though they have very short ones. *Ursis Natura cau-
 dam diminuit: quod reliquum corpus admodum pilosum.* (*Aristot.*)
Caudæ Parvæ vitiosis animalibus, ut Ursis. (*Plin.*) Vide *Conradi
 Gesneri Histor. Animal.* lib. 1. p. 1067. The Earl of *Leicester*, when
 Governor of the *Low Countries*, used to sign all Instruments with
 his Crest, which was the *Bear* and the *Ragged Staff*; (the Coat of the
Warwick-Family, from which he was descended) instead of his own
 Coat, which was the *Green Lion* with two Tails: Upon which the
Dutch, who suspected him of ambitious Designs, wrote under his
 Crest, set up in public Places,

Ursa caret Caudâ, non queat esse Leo.

The Bear he never can prevail

To Lion it, for want of Tail.

(*Fuller's Worthies of England, Warwickshire*, p. 118.)

γ. 901. *Some say the Zodiack Constellations.*] This and the three
 following Lines inserted 1674. In the first Editions of 1664 they
 stand thus:

Then how can their *Effects* still hold
To be the same they were of old?

This, though the *Art* were true, would make
910 Our modern *Soothsayers* mistake :
And is one Cause they tell more Lies,
In *Figures* and *Nativities*,
Than th' old *Chaldean* Conjurers,
In so many hundred thousand Years ;

*Some say the Stars i' th' Zodiack,
Are more than a whole Signe gone back :
Since Ptolemy ; and prove the same,
In Taurus now, then in the Ram.*

" The Zodiack (says Mr. Chambers, *Cyclopædia*, see Sign in Astro-
" nomy) was divided by the Ancients into twelve Segments, called
" Signs ; commencing from the Point of Intersection of the
" Ecliptick and Equinoctial : Which Signs they denominated from
" the twelve Constellations, which in Hipparchus's Time possessed
" those Segments.——But the Constellations have since so changed
" their Places by the Precession of the Equinox, that Aries is now
" got out of the Sign called Aries into Taurus, Taurus into Ge-
" mini, &c."

†. 905. *Affirm'd the Trignons chopp'd and chang'd.*] Vide *Wolffii
Lexicon. Memorab. Par. Poster.* p. 950, 1043.

Trigon, the joining together of three Signs of the same Nature
and Quality, beholding one another in a Trine-Aspect, and counted
according to the four Elements. (Mr. S. W.)

†. 906. *The Watry with the Fiery rang'd.*] The Watry, I think,
are Cancer, Scorpio, and Pisces. The Fiery, Aries, Leo, and Sagitta-
rius.

†. 913. *Than th' old Chaldean Conjurers.*] Vide *Diodori Siculi
Rer. Antiquar.* lib. 3. cap. 8. *Jo. Pici Mirandulæ in Astrolog.* lib.
1. tom. 1. p. 288. An Account of the Original and Progress of
Astronomy amongst the Ancients. Notes upon Creech's *Lucretius*,
vol. 2. p. 516, 517.

†. 915, 916, 917, 918. *Beside their Nonsense in translating,—
For want of Accidence and Latin,—Like Idus, and Calendæ,
Englisht,—The Quarter-Days by skilful Linguist.*] A Banter pro-
bably upon Sir Richard Fanshawe's Translation of Horace, (as the
Reverend Mr. Smith of Harleston observed to me) *Epod.* 2. 69, 70.

- 915 Beside their Nonsense in translating,
 For want of *Accidence* and *Latin*,
 Like *Idus*, and *Calendæ*, Englist
 The *Quarter-Days*, by skilful Linguist :
 And yet with *Canting*, *Slight* and *Cheat*,
 920 'Twill serve their Turn to do the Feat :
 Make *Fools* believe in their foreseeing
 Of Things before they are in Being ;
 To swallow *Gudgeons*, e're th' are catch'd ;
 And count their *Chickens*, e're th' are hatch'd ;
 925 Make them the *Constellations* prompt,
 And give 'em back their own Accompt ;
 But still the best to him that gives
 The best Price for't, or best believes.

*Omibus relegit Idibus pecuniam,
 Quærit Calendis ponere.*

*At Michaelmas call all his Monies in,
 And, at our Lady, puts them out again.*

ψ. 924. *And count their Chickens, e're th' are hatch'd.*] See this explained, *Baily's Dictionary*, folio edit. under the Proverb, *To sell the Bear's skin before he's caught*. See the Story of *Alnaschar* in the *Persian Fable*, who was in Hopes of raising his Fortunes by his Crockery-Ware, *Spectator* N^o 535. And the Fable of the *Milk-Maid*; and *Milking-Pail*. Sir Roger L'Estrange's *Fables*, part 2. fab. 205.

ψ. 929, 930. *Some Towns, and Cities, some for Brevity—Have cast the versal World's Nativity.*] *Lucius Tarutius Firmanus*, familiaris noster, in primis *Chaldaicis rationibus* eruditus, *urbis etiam nostræ, natalem diem* repetebat ab iis *parilibus*, quibus eam a *Romulo* conditam accepimus, *Romamque* in jugo cum esset *Luna*, natam esse dicebat. *Cic. de divinatione*, lib. 2. p. 249. edit. *Davis*, 1721. (Mr. D.)

ψ. 936. ——— *Law-Suits*, ———] See *Kelway's first Book Of the Judgment of Nativities*, chap. 30. *Of Suits and Enemies*.

ψ. 939. *Make Opposition, Trine and Quartile.*] *Trine-Aspect* of two Planets, is, when they are distant from each other 120 Degrees,

Some *Towns*, some *Cities*, some for Brevity
 930 Have cast the versal World's *Nativity*;
 And made the Infant-Stars confess,
 Like Fools or Children, what they please.
 Some calculate the hidden Fates
 Of *Monkeys*, *Puppy-Dogs*, and *Cats*:
 935 Some *Running-Nags*, and *Fighting-Cocks*,
 Some *Love*, *Trade*, *Law-Suits*, and the *Pox*:
 Some take a Measure of their Lives
 Of Fathers, Mothers, Husbands, Wives;
 Make *Opposition*, *Trine* and *Quartile*,
 940 Tell who is Barren, and who Fertile;
 As if the *Planet's* first Aspect
 The tender Infant did infect

grees, or a third Part of the *Zodiack*. *Quartile-Aspect* of Planets, is, when they are distant 90 Degrees, or three Signs from each other. *Opposition* is when two Planets being distant 180 Degrees, behold one another diametrically opposite. (Mr. S. W.)

ψ. 941, 942, 943. *As if the Planet's first Aspect—The tender Infant did infect—In Soul and Body,—*] This foolish Opinion of *Judicial Astrologers* is well banter'd by *Shakespear*, (*First Part of King Henry the Fourth*, act 3. vol. 3. p. 391.)

Glendour, ————— “At my Nativity

“The Front of Heaven was full of fiery Shapes

“Of burning Cressets; know, that at my Birth

“The Frame and Foundation of the Earth

“Shook like a Coward.”

Hotspur. “So it would have done

“At the same Season, if your Mother's Cat

“Had kitten'd, though you yourself had ne'er been born.”

And in *King Lear*, act 1. vol. 5. p. 118, 119. *Edmund* “This

“is the excellent Foppery of the World, that when we are sick

“in Fortune, (often the Surfeit of our own Behaviour) we make

“guilty of our Disasters the Sun, Moon, and Stars; as if we

“were Villains on Necessity, Fools by heavenly Compulsion,

“Knaves, Thieves, and Treacherous by spherical Predominance,

In *Soul* and *Body*, and instill
 All future Good, and future Ill :
 945 Which in their dark Fatalities lurking,
 At destin'd Periods fall a working ;
 And break out like the hidden Seeds
 Of long Diseases, into Deeds,
 In Friendships, Enmities, and Strife,
 950 And all th' Emergencies of Life :
 No sooner does he peep into
 The *World*, but he has done his do,

"Drunkards, Lyars, and Adulterers by inforced Obedience of
 "planetary Influence; and all that we are evil by a divine thrust-
 "ing on."

And this planetary Influence is bantered by *Torquemada*, (see *Spanish Mandevile*, 4th Disc. folio 105.) "If we say, that *Mars* pre-
 "dominates in Men that are strong and valiant, we see many born
 "under this Planet that are timorous, and of small Courage: All
 "those born under *Venus* are not luxurious, nor all under *Jupiter*
 "Kings and Princes; nor all under *Mercury* cautelous and crafty,
 "neither are all born under the Sign of *Pisces* Fishermen." as
 does *Sextus Empiricus adversus Mathematicos*, lib. 5. p. 124, 125,
 &c. edit. 1621. See likewise Dr. *Harris's Astronomical Dialogues*,
 p. 79.) Remarkable is the Account of the Death of *William Earl*
of Pembroke, who died at the Age of fifty, upon the Day that his
 Tutor *Sandford* had prognosticated at his Nativity. (Lord *Claren-*
don's History of the Rebellion, vol. 1. p. 46. *Echard's History of*
England, vol. 2. p. 90. See an Account of *Thrasyllus's* remark-
 able Predictions. Dr. *Lightfoot's Works*, vol. 1. p. 820.)

ψ. 951, 952. No sooner does he peep into—The *World*, but he has
 done his do.] Mr. *Warburton* observes, that it was the Opinion of
 judicial *Astrologers*, that whatsoever good Dispositions the Infant
 unborn might be endowed with, either from Nature, or tradition-
 ally from it's Parents; yet if at the Hour of it's Birth, it's Deli-
 very was by any casual Accident so accelerated or retarded, that
 it fell in with the Predominancy of a malignant Constellation;
 that momentary Influence would intirely change it's Nature, and
 byass it to all contrary ill Qualities: This was so wretched and
 monstrous an Opinion, that it well deserved, and was well fitted for
 the Lash of Satire. (See *Gassendus's Vanity of Judiciary Astrology*,
 p. 89.)

Catch'd all Diseases, took all *Physick*
 That cures or kills a Man that is sick ;
 955 Marry'd his punctual Dose of Wives,
 Is cuckolded, and breaks, or thrives.
 There's but the twinkling of a *Star*
 Between a Man of *Peace* and *War* ;
 A *Thief* and *Justice*, *Fool* and *Knave*,
 960 A huffing *Officer*, and a *Slave* ;
 A crafty *Lawyer*, and *Pick-pocket*,
 A great *Philosopher*, and a *Block-head* ;

ψ. 955. *Marry'd his punctual Dose of Wives.*] By his *punctual Dose*, I suppose, he means the Number assigned him by this heavenly Influence at his Nativity. If it came up to the Number four, he might, in the usual Phrase, be said to be *shod round* ; though that Number seems too great, to be approv'd in the *Italian Proverb*, which says, *Prima Donna, Matrimonia ; la secunda, Compagna ; la terza, Kesia*. The first Wife is Matrimony ; the second, Company ; the third, Heresy. (*Select Proverbs, &c.* p. 9.)

And yet there are many Instances both ancient and modern of a great exceeding in this Respect. *Gaufr*, the Son of *Ebrank Mempricias*, sixth King of *Britain* about the Time of *Solomon*, had twenty Wives, of whom he begot twenty Sons, and thirty Daughters, (*Higden's Polychronicon, Translated by Treviza, lib. 2. cap. 39. folio 84.*)

St. Jerome has still a more remarkable Account of a Couple that married, the Man having had twenty Wives, and the Woman two and twenty Husbands. The Reader I hope will excuse me, if I give the Story in his own Words. (*Vide Lib. de Monogamia, tom. 1. Op. p. 34. edit. Antwerpiae 1578.*) “ Rem dicturus sum
 “ incredibilem, sed multorum testimoniis approbatam. ——— Vidi
 “ duo inter se paria, vilissimorum è plebe hominum comparata,
 “ unum, qui viginti superlisset uxores, alteram, quæ vicesimum se-
 “ cundum habuisset maritum ; extremo sibi ut ipsi putabant, ma-
 “ trimonio copulatis : summa omnium expectatio, virorum pa-
 “ riter ac foeminarum ; post tantas rudes quis quem prius efferret ;
 “ vicit maritus, & totius urbis populo confluyente coronatus ; &
 “ palmam tenens, adoremque per singulos sibi acclamantes, ux-
 “ oris multinubæ feretrum præcedebat.” *Wolfius's Account* is
 still more upon the marvellous. (*Lect. Memorab. Par. Poster. ab.*

A formal *Preacher*, and a *Player*,
 A learn'd *Physician*, and *Manslayer*,
 965 As if Men from the Stars did suck
Old Age, *Diseases*, and *Ill-luck*,
Wit, *Folly*, *Honour*, *Virtue*, *Vice*,
Trade, *Travel*, *Women*, *Claps*, and *Dice*;
 And draw, with the first Air they breathe,
 970 *Battle*, and *Murder*, *sudden Death*.
 Are not these fine *Commodities*,
 To be imported from the *Skies*,

Annal. Colon. MS. p. 293.) “*Paganus* quidam superioribus vixit
 “*seculis*, qui uxores habuit septuaginta septem, ex quibus liberos
 “*fuscepit plures quinquaginta & trecentos.*” But the *Spanish Man-*
devile, determining to exceed all that had been said in this respect,
 mentions one from *Herman Lopez de Castaneda*, who was 340 Years
 old, and confessed he had had 700 Wives, some of which died.
 and some he had forsaken. (*See Spanish Mandevile*, fol. 26.) See
 a remarkable Instance of a Person in the *Hundreds of Essex*, who
 married his Wives from the *Uplands*, and, by that Means, had ten
 in a few Years. *Heraclitus Ridens*, vol. 2. N^o 81.)

ψ. 956. *Is cuckolded*] Vide *Skinneri Etymol. Linguae Anglican.*
 &c. 1671. *Sub Voc. Cuckold.* *Cookolded* in the two first Editions
 of 1664.

Ib. ————— *Or breaks, or thrives.*] See *Kelway's first Book*
of the first Judgment of Nativities, chap. 13. *Of Riches and Poverty*,
 chap. 14. *By what means Riches and Poverty cometh.* And chap.
 15. *Of the Time when the Riches and Damages shall come.*

ψ. 957. *There's but the Twinkling of a Star, &c.*] See *Kelway's*
first Book of the Judgment of Nativities, chap. 21. *What Kind of*
Conditions every Planet doth yield? and chap. 27. *Of the Action*
and Profession. And *Gassendus's Vanity of Judiciary Astrology*, chap.
 17. p. 112.

ψ. 965. *As if Men from the Stars did suck — Diseases —*] See
Kelway's second Book of the Judgment of Nativities, chap. 2. fol.
 33. *Of the Signification of the twelve Signs.*

ψ. 970. *Battle, and Murder, sudden Death.*] Alluding to a Depre-
 cation in our *Litany*, objected to by the *Dissenters*. (See it defended
 by *Dr. Bennet*, *Abridgment of the London Cases*, chap. 4. p. 100.)

ψ. 975,

And vended here among the Rabble,
For staple Goods and warrantable?

975 Like Money by the *Druids* borrow'd,
In th' other *World* to be restor'd?

Quoth *Sidrophel*, to let you know
You wrong the *Art*, and *Artists* too,
Since Arguments are lost on those

980 That do our *Principles* oppose;
I will (although I've don't before)
Demonstrate to your Sense once more,

†. 975, 976. *Like Money by the Druids borrow'd, — In th' other World to be restor'd.*] * *Druidæ pecuniam mutuo accipiebant in posteriore vita reddituri. Patricius, tom. 2. p. 9.*

Mr. *Purchase* (see *Pilgrims*, part 3. lib. 2. p. 270.) informs us,
“ That some Priests of *Pekin* barter with the People, upon Bills of
“ Exchange, to be paid an hundred for one in Heaven.”

†. 990, *Although set down Hab-nab, at random.*] “ Let every
“ Man, says *Sancho Pancha* (*Don Quixote*, vol. 3. chap. 3. p. 30.)
“ take Care what he talks, or how he writes of other Men, and
“ not set down at random, *Hab-nab, Higgledy de Piggledy*, what-
“ ever comes into his Noddle.”

Mr. *Ray*, in his Note upon *Higgledy Piggledy*, one amongst another, (*Proverbs*, 2^d edit. p. 349.) observes, “ That we have in
“ our Language many the like conceited rhyming Words, or Re-
“ duplications, to signify any Confusion, or Mixture; as *Hurly-*
“ *burly, Hodge-podge, Mingle-mangle, Arsy-versy, Kim-kam, Hub-*
“ *bub, Crawley-mawley, Hab-nab.*” See *Cervantes's* Account of
the Poet, who pretended to give Answers to any Manner of Ques-
tions. (*Don Quixote*, vol. 4. chap. 70.)

†. 992, 993. *Discovers how in Fight you met — At Kingston, —*] It is the pretence of all *Sidrophels*, to ascribe their Knowledge of Occurrences to their Art and Skill in *Astrology*. *Lilly* might either learn this Story of the Knight's Quarrel in *Kingston*, from common Report, or might have been a *Spectator* of it: For he rode every *Saturday* from his House in *Horsham*, where he lived, (see *Life*, p. 35.) to *Kingston*, to quack amongst the Market-People; and yet he would persuade the Knight, that he had discovered it from Schemes and Figures. (Mr. *B.*)

Mr.

And draw a *Figure* that shall tell you,
 What you, perhaps, forget, besel you,
 985 By way of *Horary* Inspection,
 Which some account our worst *Erection*.
 With that he *Circles* draws, and *Squares*,
 With *Cyphers*, *Astral Characters*;
 Then looks 'em o'er to understand 'em,
 990 Although set down *Hab-nab*, at random.
 Quoth he, this *Scheme* of th' Heavens set,
 Discovers how in Fight you met
 At *Kingston* with a *May-pole Idol*, [well,
 And that y' were bang'd both Back and Side

Mr. Butler alludes to the *Sham* 2^d Part of *Hudibras*, published 1663, p. 16. in which are the following Lines:

*Thus they pass through the Market-Place,
 And to Town-Green bye a-pace,
 Highly fam'd for Hocktide Games,
 Yclip'd Kingston upon Thames.*

y. 995, 996, 997. *And though you overcame the Bear, — The
 Dogs beat you at Brentford Fair; — Where sturdy Butchers broke your
 Noddle.]*

*They pull down Rag, which Story told,
 And as a Trophy bear't before
 Sir Hudibras, and one Knight more;
 To wit Sir Guill. So on they trot,
 With all the Pillage they had got;
 Greedy of more, but were prevented
 By Butchers stout, that Fair frequented,
 Who seeing Squires a quoyle to keep,
 And Men to run faster than Sheep;
 Quoth they (to People) what d'ye fear?
 There's neither Bull got loose, nor Bear;
 And will you seem to make Escape,
 From fencing Fools, and Jackanape
 On Horseback? clad in Coat of Plush?
 Yet looks but like a Sloe on Bush:
 Keep, keep your Ground, we'll force them back;*

995 And though you overcame the *Bear*,
The *Dogs* beat you at *Brentford Fair*;
Where sturdy *Butchers* broke your Noddle,
And handled you like a *Fop-Doodle*.

Quoth *Hudibras*, I now perceive
1000 You are no *Conjurer*, by your Leave :
That *Paultry Story* is untrue,
An I forg'd to cheat such *Gulls* as you.

Not true? quoth he, Howe'er you vapour,
I can what I affirm make appear ;
1005 *Whachum* shall justify't t' your Face,
And prove he was upon the Place :

Or may we never Money lack.
Then out they Snap and Towser call,
Two cunning Curs, that would not ball ;
But sily fly at Throat or Tail,
And in their Course would seldom fail :
The Butchers boot, the Dogs fall on,
The Horses kick, and wince anon ;
Down comes spruce Valour to the Ground,
And both Sir Knights laid in a Swound.

(*Sham 2^d part of Hudibras, p. 69, 70.*)

ψ. 998. *And handled you like a Fop-Doodle.*] A silly, vain, empty Person. *Baily's Dictionary*, folio edit.

ψ. 1001. *That paultry Story, &c.*] * There was a notorious Idiot (that is here described by the Name and Character of *Whachum*) who counterfeited a second Part of *Hudibras*, as untowardly as Captain *Po*, who could not write himself, and yet made a Shift to stand on the Pillory, for forging other Mens Hands, as his Fellow *Whachum* no doubt deserved; in whose abominable Doggrel, this Story of *Hudibras* and a French Mountebank at *Brentford Fair*, is as properly described.

ψ. 1002. *And forg'd to cheat such Gulls as you.*] Gull from *Guiller* to deceive. *Baily's Dictionary*.

ψ. 1005, 1006, 1007, 1008. *Whachum shall justify't t' your Face,—And prove he was upon the Place;—He play'd the Saltin-bancho's Part,—Transform'd t' a Frenchman by my Art.*]

He play'd the *Saltinbancho's* Part,
 Transform'd t' a *Frenchman* by my *Art*;
 He stole your Cloak, and pick'd your Pocket,
 1010 Chows'd and *caldes'd* ye like a Blockhead,
 And what you lost I can produce,
 If you deny it, here i' th' House.

Quoth *Hudibras*, I do believe
 That Argument's *demonstrative*;
 1015 *Ralpho*, bear Witness, and go fetch us
 A *Constable* to seize the Wretches:
 For though th' are both false *Knaves* and
Impostors, *Jugglers*, *Counterfeits*, [*Cheats*,

*So on they amble to the Place,
 Where Monsieur spake with a boon Grace,
 Begar me kill you all, and den
 Presan make you alive agen;
 Wi dis me do all de gran Cure,
 De Pock, de Scab, de Calenture;
 Me make de Man strong, pour de Wench,
 (Then riseth Capon from the Bench)
 Look you me now, do you not see
 Dead yesterday, now live day be,
 Four boon, dey leap, dey dance, dey sing,
 Ma foy, an do de t' oder ting:
 Begar good Medicine do all dis.*

Sham 2d Part, p. 37, 38.

ŷ. 1009. He stole your Cloak and pick'd your Pocket.] Still alluding
 to the *Sham 2d Part*, (p. 63, 64.)

*At last, as if 't had been allotted,
 The Squires ('twas said) were shrewdly potted;
 And sleep they must, then down on Mat
 They threw themselves, left Cloak and Hat;
 But subtle Quack and crafty Crew
 Slept not, they'd something else to do: —
 In the mean while Quack was not idle
 (Cunning as Horse, had bit o' th' Bridle;)
 The Damsel (one that would be thriving)
 In the Squire's Pockets fell to diving.*

Their

I'll make them serve for Perpendiculars,
 1020 As true as e'er were us'd by *Bricklayers*.
 They 're guilty by their own Confessions
 Of *Felony*, and at the *Sessions*
 Upon the Bench I will so handle 'em,
 That the *Vibration* of this *Pendulum*
 1025 Shall make all *Taylor's* Yards of one
 Unanimous Opinion:
 A Thing he long has vapour'd of,
 But now shall make it out by Proof.

Quoth *Sidrophel*, I do not doubt
 1030 To find Friends that will bear me out:

*Their Cloaks were pack'd up among the Luggage,
 (Thus Men are serv'd when they are sluggish)
 The Gates but newly open'd were,
 All Things were bust, and Coast was clear;
 And so unseen they huddle out,
 Into the Street, then wheel about.*————

y. 1010. ——— *Calde's'd you.*] A Word of his own coining, and signifies putting the *Fortune-Teller* upon you, called *Caldeans*, or *Egyptians*. (Mr. W.)

y. 1015, 1016. *Ralpho, bear Witness, and go fetch us — A Constable to seize the Wretches.*] This was not like the mock Quarrel between *Subtle* and *Face*, in *Ben Johnson's Alchymist*, (vol. i. p. 530. edit. 1640.)

Face to Subtle. “ Away this *Brach*, I'll bring thee, Rogue,
 “ within the Statute of Sorcery, *Tricesimo tertio* of *Harry the*
 “ *Eighth*; I, and perhaps thy Neck into a Noose, for laundring
 “ Gold, and barbing it.”

y. 1024. *That the Vibration, &c.*] * The Device of the Vibration of a *Pendulum*, was intended to settle a certain Measure of Ells and Yards, &c. (that should have it's Foundation in Nature) all the World over: For by swinging a Weight at the End of a String, and calculating (by the Motion of the Sun, or any Star) how long the Vibration would last, in proportion to the Length of the String, and Weight of the *Pendulum*; they thought to reduce it back again, and from any Part of Time compute the exact

Nor have I hazarded my *Art*,
 And Neck, so long on the *State's* Part,
 To be expos'd i' th' End to suffer,
 By such a *Braggadocio* Huffer.

1035 *Huffer*, quoth *Hudibras*, this *Sword*
 Shall down thy false Throat cram that Word.
Ralpho, make Haste, and call an Officer,
 To apprehend this *Stygian* Sophister:
 Mean while I'll hold 'em at a Bay,

1040 Lest he and *Whackum* run away.

But *Sidrophel*, who from th' *Aspect*
 Of *Hudibras*, did now erect
 A *Figure* worse portending far,
 Than that of most malignant Star,
 1045 Believ'd it now the fittest Moment,
 To shun the Danger that might come on't,
 While *Hudibras* was all alone,
 And he and *Whackum*, two to one:
 This being resolv'd, he spy'd, by Chance,
 1050 Behind the Door an Iron Lance,
 That many a sturdy Limb had gor'd,
 And Legs, and Loins, and Shoulders bor'd;

act Length of any String that must necessarily vibrate into so much Space of Time: So that if a Man should ask in *China* for a Quarter of an Hour of *Sattin*, or *Tafata*, they would know perfectly what it meant; and all Mankind learn a new Way to measure Things no more by the Yard, Foot, or Inch, but by the Hour, Quarter, and Minute. (See Experiments concerning the Vibrations of *Pendulums*, by Dr. *Derham*, *Philosophical Transactions*, vol. 3. num. 440, p. 201.)

℥. 1066, 1067, 1068. ——— In the Breech, — Just in the Place
 where



He snatch'd it up, and made a Pass,
To make his Way through *Hudibras*.

1055 *Whackum* had got a Fire-Fork,
With which he vow'd to do his Work.
But *Hudibras* was well prepar'd,
And stoutly stood upon his Guard :

He put by *Sidrophello's* Thrust,
1060 And in right manfully he rusht ;
The Weapon from his Gripe he wrung,
And laid him on the Earth along.

Whackum his Sea-Coal Prong threw by,
And basely turn'd his Back to fly ;

1065 But *Hudibras* gave him a Twitch
As quick as Light'ning in the Breech ;
Just in the Place where *Honour's* lodg'd,
As wise *Philosophers* have judg'd,
Because a Kick in that Place, more

1070 Hurts *Honour*, than deep Wounds before.

Quoth *Hudibras*, the Stars determine
You are my Prisoners, base Vermine :
Could they not tell you so, as well
As what I came to know, foretel ?

where Honour's lodg'd,—As wise Philosophers have judg'd.] Of this Opinion was *Shamont*, when the Duke of Genoa struck him. (See *Nice Valour, or the Passionate Madman*, Act 2. *Beaumont and Fletcher's Works*, Part 2. p. 496.) But *Lapet* the Coward was of a different one ; (see act 3. p. 497.)

Lap. I have been ruminating with myself,
What Honour a Man loses by a Kick :
Why what's a Kick ? The Fury of a Foot,
Whose Indignation commonly is stamp'd

Upon

1075 By this what Cheats you are we find,
 That in your own Concerns are blind;
 Your Lives are now at my Dispose,
 To be redeem'd by Fine or Blows:
 But who his Honour would defile,
 1080 To take, or sell, two Lives so vile?
 I'll give you *Quarter*; but your *Pillage*,
 The conqu'ring Warrior's *Crop* and *Tillage*,
 Which with his Sword he reaps and plows,
 That's mine, the *Law of Arms* allows.
 1085 This said in Haste, in Haste he fell
 To rummaging of *Sidrophel*;
 First, he expounded both his Pockets,
 And found a *Watch*, with *Rings* and *Locket*,

*Upon the hinder Quarter of a Man:
 Which is a Place very unfit for Honour,
 The World will confess so much:
 Then what Disgrace, I pray, does that Part suffer,
 Where Honour never comes, I'd fain know that?
 This being well forc'd and urg'd, may have the Power
 To move most Gallants to take Kicks in Time,
 And spurn the Duelloes out o' th' Kingdom;
 For they that stand upon their Honour must,
 When they conceive there is no Honour lost;
 As by a Table that I have invented
 For that Purpose alone shall appear plainly;
 Which shews the Vanity of all Blows at large,
 And with what Case they may be took on all Sides,
 Numb'ring but twice o'er the Letters Patience,
 From C. P. to E. I. doubt not but in small Time
 To see a Dissolution of all Bloodshed;
 If the reform'd Kick do but once get up; —*

¶. 1075, 1076. By this what Cheats you are we find, — Who in
 your own Concerns are blind.] Dr. James Young observes, (*Sidro-*
phel Vapulans, p. 30.) “ That their Ignorance in their own Af-
 “ fairs, Misfortunes, and Fates, before they happen, proves them
 “ unable to foretel that of other Men. *Astrologers*, says *Agrip-*
 “ *pa*”

Which had been left with him t'ereft
 1090 A *Figure* for, and fo detect;
 A *Copper-Plate*, with *Almanacks*
 Engrav'd upon't, with other Knacks,
 Of *Booker's*, *Lilly's*, *Sarah Jimmers*,
 And *Blank-Schemes*, to discover *Nimmers*;
 1095 A *Moon Dial*, with *Napier's Bones*,
 And sev'ral *Constellation Stones*,
 Engrav'd in *Planetary Hours*,
 That over *Mortals* had strange Powers,
 To make 'em thrive in *Law* or *Trade*,
 1100 And *Stab* or *Poison* to evade;
 In *Wit* or *Wisdom* to improve,
 And be victorious in *Love*.

" *pa*, whilst they gaze on the Stars for Direction, &c. fall into
 " *Ditches, Wells, and Gaols*; and, like *Thales*, become the Sport
 " of silly Women and Slaves.

" *Astra tibi ætherea pandunt sese omnia Vati,*

" *Omnibus & quæ sunt fata futura monent:*

" *Omnibus, ast uxor quod se tua publicat, id te*

" *Astra (licet videant omnia) nulla monent.*"

" was an *Epigram* made by Sir *Thomas Moor*; and I fancy our *Hu-*
 " *dibras* was as witty upon *Sidrophel* and *Whachum* in *Englisb*, allud-
 " ing to these two in the four foregoing Lines." He then produces
 Abundance of Proofs in Support of his Assertion. (See *Gassendus's*
Vanity of Judiciary Astrology, p. 157, 158.)

ψ. 1092, 1093. — With other Knacks, — Of *Booker's*
Lilly's, *Sarah Jimmers*.] *John Booker* was born in *Manchester*, and
 was a famous *Astrologer* in the Time of the Civil Wars, (as has been
 before noted on ψ. 106.) He was a great Acquaintance of *Lilly's*;
 and so was this *Sarah Jimmers*, whom *Lilly* calls *Sarah Shelborn*, a
 great *Speculatrix*: He owns he was very familiar with her (quod
 nota) so that 'tis no Wonder that the Knight found several of their
 Knick-Knacks in *Sidrophel's* Cabinet. See *Lilly's Life*, p. 28. 44.
 101, 102. 2^d edit. 1715. (Mr. B.)

ψ. 1094. *Nimmers*.] To *nim*, to take by Stealth, to filch. *Baily*.

ψ. 1100. And *Stab* or *Poison* to evade.] Vide *Lapidis Panterba*
occultam vim. Heliodori Æthiopic. lib. 4. cap. 10. lib. 8. cap. 22.

VOL. II.

G

ψ. 1108.

Whacbum had neither *Cross* nor *Pile*,
 His *Plunder* was not worth the *While* ;
 1105 All which the *Conqu'ror* did discompt,
 To pay for curing of his *Rump*.
 But *Sidrophel*, as full of *Tricks*
 As *Rota-men* of *Politicks*,
 Straight cast about to over-reach
 1110 Th' unwary *Conqu'ror* with a *Fetch*,
 And make him glad (at least to quit

y. 1108. *As Rota-men of Politicks.*] These *Rota-men* were a Set of *Politicians*, the chief of which were *James Harrington*, *Henry Nevil*, *Charles Wolseley*, *John Wildman*, and Doctor (afterwards Sir *William*) *Petty*, who in the Year 1659, (when the Government was continually shifting Hands from one to another) met at the *Turk's Head* in *New-Palace-yard* in *Westminster*, where they were contriving a Form of Commonwealth, the most proper to be erected in *England*, as they supposed. The Model of it was, That a third Part of the Senate, or *Parliament*, should rote out by *Ballot* every Year; and new ones to be chosen in their room: No Magistrate to continue above three Years, and all to be chosen by *Ballot*. But the King's Restoration put an End to this *Club*, and all their *Politicks*. (See *Wood's Athenæ Oxon.* in the Life of *James Harrington*, col. 439. edit. 1692. *Echard's History of England*, vol. 2. p. 855. Mr. *Ward's History of Gresham College*, p. 220, 221. A Song called the *Rota*; *Collection of Loyal Songs*, vol. 2. p. 214. 249.)

y. 1113. *Before the secular, &c.*] * “As the Devil is the spiritual Prince of Darkness, so is the Constable the secular, who governs in the Night with as great Authority as his Colleague; but far more imperiously.”

y. 1115. *And as a Fox, &c.*] This Simile will bear as strict a Scrutiny as that of the *Owl* and the *Mouse*; for it is equally just and natural. *Necromancers* are as cunning and pernicious as *Foxes*, and if this *Fox* has been hotly pursued by his Enemies, so has *Sidrophel* been as closely attacked by the Knight: And to save themselves from the impending Danger, they both make use of the Stratagem of feigning themselves dead. (Mr. B.)

Ibid. 1116, 1117, 1118. ————— With hot Pursuit, —
 Chac'd through a Warren, casts about, — To save his Credit, and
 among

His *Victory*, and fly the *Pit*,
 Before the *secular Prince of Darkness*
 Arriv'd to seize upon his Carcass :
 1115 And as a *Fox* with hot Pursuit
 Chac'd thro' a *Warren*, casts about
 To save his Credit, and among
 Dead *Vermin* on a *Gallows* hung :
 And while the *Dogs* run underneath,
 1120 Escap'd (by counterfeiting Death)

among—*Dead Vermin on a Gallows hung.*] This Story is told by Sir Kenelm Digby, (*Treatise of Bodies*, chap. 26. p. 383. and Sir Roger L'Estrange, part 1. fab. 115.)

A Story is told by *Plutarch*, and a certain *French* Author, of a Dog in the Court of the Emperor *Vespasian*, who could act, to the Life, all the Agonies and Symptoms of Death, at the Command of a Mountebank, who had taught him many such comical Tricks, to divert the Grandees of *Rome*. (*Turkish Spy*, vol. 4. book 4. letter 7.)

If these Stories are to be credited, we need not, I think, boggle at the Story of *Bomelius's* Dog at *Memphis* in *Egypt*, who played so many Tricks upon a Stage (*Scot's Discovery of Witchcraft*, p. 252, 253.) at *Banks's* Horse, which played so many remarkable Pranks, (*Digby, of Bodies*, chap. 37. p. 393. Sir *Walter Raleigh's History of the World* first part, p. 178. *Gayton's Notes upon Don Quixote*, part 4. p. 289.) or the Countryman's Mare, which shewed so many Tricks, (*Webster's Display of supposed Witchcraft*, chap. 13. p. 269.) the *Baboon*, that played on the Guittar, (*Digby's Treatise of Bodies*, chap. 37. p. 392.) or the *Ape*, that played so artfully at *Chess* with his Master, in the Presence of the King of *Portugal*, and beat him, (*Castiglione's Courtier, Italian and English*, in 4^{to}, 1727, book 2. p. 190.) of the *divining Ape* at the Great *Mogul's* Court, (*Purchase's Pilgrims*, part 2. book 4. p. 587.) or the *Elephant* which Bishop *Burnet* in his *Travels* affirms he had seen play at Ball; or the Showman's Hare at *Bristol*, which bowed to the Company with a good Grace, and beat several Marches upon a Drum, (*Intelligencer*, N^o. 13. 1729) or the *Spectator's Rope-Dancer*, caught in one of the Woods belonging to the Great *Mogul*, (see N^o. 28.)

ψ. 1120. *Escap'd by counterfeiting Death.*] 'Twas well that Sir *Hudibras* escaped upon this Occasion the Fate of *Amurath* the Third,
 G 2 Empe-

Not out of Cunning ; but a *Train*
 Of *Atoms* justling in his Brain,
 As learn'd *Philosophers* give out :
 So *Sidrophello* cast about,
 1125 And fell to's wonted *Trade* again,
 To feign himself in earnest slain :
 First stretch'd out one Leg, then another,
 And seeming in his Breast to smother
 A broken Sigh ; quoth he, where am I,
 1130 Alive, or dead ; or which Way came I,
 Through so immense a Space so soon ?
 But now I thought myself in th' *Moon* ;
 And that a *Monster*, with huge *Whiskers*,

Emperor of the *Turks* ; who after he had won the Battle of *Cassova*, against the *Christian Princes*, viewing the Field of Battle, and the Dead, and telling his Grand Visier how he had dreamt the Night before, that he was slain by the Hand of an Enemy ; A *Christian Soldier*, that concealed himself among the Dead, perceiving that it was the *Sultan* that was talking, with 'Thought of revenging his Country, suddenly started up, and plunged a Dagger into the Emperor's Belly. This happened about the Year 1381. (See Prince Cantimer's *Growth of the Ottoman Empire*, p. 42.)

Falstaff's counterfeiting Death, to prevent it in Reality, when he fought with young *Dowglass*, was merry enough. Prince *Henry* seeing him lie upon the Field of Battle, speaks as follows :

*Death hath not struck so fat a Deer to Day,
 Though many a dearer in this bloody Fray ;
 Imbowell'd will I see thee by and by.*

[*Falstaff* rises.]

Falst. *Imbowell'd* — If thou imbowel me to Day, I'll give you leave to powder me, and eat me to Morrow. 'Sblood it was Time to counterfeit, or that Termagant Scot had paid me Scot and Lot too. Counterfeit, I lye, I am no Counterfeit ; To die is to counterfeit ; For he is but the Counterfeit of a Man, who hath not the Life of a Man : But to counterfeit dying, when a Man thereby liveth, is to be no Counterfeit, but the true and perfect Image of Life indeed. The better

Part

More formidable than a *Switzer's*,
 1135 My Body through and through had drill'd,
 And *Whachum* by my Side had kill'd,
 Had cross-examin'd both our Hose,
 And plunder'd all we had to lose;
 Look, there he is, I see him now,
 1140 And feel the Place I am run through:
 And there lies *Whachum* by my Side
 Stone dead, and in his own Blood dy'd:
 Oh! Oh! with that he fetch'd a *Groan*,
 And fell again into a Swoon,
 1145 Shut both his Eyes, and stopt his Breath,
 And to the *Life* out-acted *Death*;

Part of Valour is Discretion, in the which better Part I have saved my Life. (*Shakespear's* first Part of *King Henry 4th*, act 5. vol. 3. p. 434.)

ψ. 1121. *Not out of Cunning, &c.*] A Ridicule on Sir *Kenelm Digby*, who relates this Story, but, for the Maintenance of the *Hypothesis*, pretends there was no Thought or Cunning in it; but as our Author saith, *a Train of Atoms.* (Mr. *W.*)

ψ. 1129, 1130.—*Quoth he, where am I,—Alive or Dead—*]

Then gan I wex in were, [to be in Doubt.]

And said, I wote well I am here,

Whether in Body or in Goost, [Ghost, or Spirit]

I not yavis, but God thou woost.

(*Second Book of Fame, Chaucer's Works*, 1602, fol. 266.)

Maria (in the *Night-Walker, or little Thief*, act. 2.) waking from a Swoon in a Churchyard, cries out, “Mercy defend me; *Ha*, I
 “remember I was betrayed and swooned, my Heart akes, I am
 “wondrous hungry too; dead Bodies eat not sure; I was meant for
 “Burial, I am frozen; Death like a Cake of Ice dwells round about
 “me; Darknes spreads over the World too.”

ψ. 1145, 1146. *Shut both his Eyes, and stopt his Breath,—And to the Life out-acted Death.*] See the humorous Account of the Person who counterfeited Death, to bring a *hypochondriacal* Person to his Senses, who imagined himself dead, laid in a Coffin, and

That *Hudibras*, to all appearing,
 Believ'd him to be dead as *Herring*,
 He held it now no longer safe,
 1150 To tarry the Return of *Raph*,
 But rather leave him in the *Lurch* :
 Thought he, he has abus'd our *Church*,
 Refus'd to give himself one Firk
 To carry on the *Public Work* :
 1155 Despis'd our *Synod-Men*, like Dirt,
 And made their Discipline his Sport ;
 Divulg'd the Secrets of their *Classes*,
 And their *Conventions* prov'd high *Places* ;
 Disparag'd their *Tytbe-Pigs*, as *Pagan*,
 1160 And set at nought their *Cheese* and *Bacon* ;
 Rail'd at their *Covenant*, and jeer'd
 Their rev'rend Parsons, to my *Beard* :
 For all which *Scandals*, to be quit
 At once, this *Juncture* falls out fit.
 1165 I'll make him henceforth to beware,
 And tempt my Fury, if he dare :
 He must at least hold up his Hand,

would neither eat nor drink until he was decoyed into it by this
 arch Blade. See *L'Estrange's Fables*, part 2. fab. 181. and Dr.
Dan. Turner's Treatise, De Morbis cutaneis, cap. 12. p. 168. from
Heywood's Hierarchy of Angels, lib. 8. p. 551. See an Account
 of *Basil's* Stratagem to gain his Mistress *Quiteria*, the Day she was
 to have been married to the rich *Camacho*, (*Don Quixote*, vol. 3.
 chap. 21. p. 201, 202, &c.) and of the Player at *Vitry* in France,
 who was to act the part of a *dead Man* in 1644, and over-acted
 it; for when the *Necromancer* touched him with his *Talisman*, as
 the Rules of the Play required, the inanimate Trunk could not o-
 bey, the Man being really dead. (*Turkish Spy*, vol. 6. book 2.
 chap. 10.)

By twelve *Free-holders* to be scann'd;
 Who by their Skill in *Palmistry*,
 1170 Will quickly read his *Destiny*;
 And make him glad to read his *Lesson*,
 Or take a Turn for't at the *Session*:
 Unless his *Light* and *Gifts* prove truer
 Than ever yet they did, I'm sure;
 1175 For if he 'scape with Whipping now,
 'Tis more than he can hope to do:
 And that will disengage my *Conscience*
 Of th' *Obligation*, in his own Sense:
 I'll make him now by Force abide
 1180 What he by gentle Means deny'd,
 To give my *Honour* Satisfaction,
 And right the *Brethren* in the *Action*.
 This being resolv'd, with equal Speed
 And *Conduct*, he approach'd his *Steed*,
 1185 And, with *Activity* unwont,
 Assay'd the lofty *Beast* to mount;
 Which once atchiev'd, he spurr'd his *Palfry*,
 To get from th' *Enemy*, and *Ralph*, free:

ψ. 1148. ———— *As dead as Herring.*] Mr. Baily observes (see *Dictionary* folio) that this Saying is taken from the Suddenness of this Fish's dying, after it is out of the Water.

ψ. 1161. *Rail'd at their Covenant.*] The Independents called the Covenant an Almanack out of Date. *Walker's History of Independency*, Append. to part 1. p. 2. *Pulpit guarded with seventeen Arguments*, &c. By T. Hall, 1651.

ψ. 1187, 1188. ———— *He spurr'd his Palfry, — To get from th' Enemy, and Ralph, free.*] The Knight's Conduct on this Occasion may be called in Question: For the Reasons upon which he founds it, do not seem to be justifiable, or conformable to the

Left Danger, Fears, and Foes behind,
1190 And beat, at least three Lengths, the Wind.

Practice and Benevolence of *Knights Errands*: Whenever does *Don Quixote* determine to leave *Sancho* in the Lurch, or exposed to danger; though as often thwarted by him as *Don Hudibras* by *Ralpho*? (See one Instance in Proof, *Don Quixote*, vol. 3. chap. 28. p. 277.) Had the Knight made *Sidrophel's* imagined Death the sole Motive of his Escape, he had been very much in the right to be expeditious: But as he makes that his least Concern, and seems to be anxious to involve his *Trusty Squire* in Ruin, out of a mean Spirit of Revenge; this Action cannot but appear detestable in the Eye of every Reader: Nothing can be said in Favour of the Knight, but that he fancied he might justly retort upon *Ralpho* (in *Practice*) that Doctrine, which he had elaborately inculcated in *Theory*: That an innocent Person might in Justice be brought to suffer for the Guilty.

By what has been said let it not be inferr'd, that the Poet's Judgment is impeach'd; No! he has hereby maintained an exact Uniformity in the Character of his Hero, and made him speak and act correspondent to his Principles. (Mr. B.)



* An Heroical

EPISTLE

OF

HUDIBRAS to SIDROPHEL.

Ecce iterum Crispinus —

WELL! *Sidrophel*, though 'tis in vain
To tamper with your Crazy Brain,
Without trepanning of your Skull,
As often as the *Moon's* at *Full*:

* This Epistle was published ten Years after the third Canto of this second Part, to which it is now annexed, namely, in the Year 1674, and is said in a Key to a burlesque Poem of Mr. *Butler's*, published 1706, p. 13. to have been occasioned by Sir *Paul Neal*, a conceited Virtuoso, and Member of the *Royal Society*, who constantly affirmed that Mr. *Butler* was not the Author of *Hudibras*, which occasioned this Epistle; and by some he has been taken for the real *Sidrophel* of the Poem. This was the Gentleman who, I am told, made a great Discovery of an Elephant in the Moon, which upon Examination proved to be no other than a Mouse, which had mistaken it's Way, and got into his Telescope. For a further Account of him, see *The Examen of the complete History*. By *Roger North*, Esq; p. 60.

†. 3. *Without trepanning of your Skull.*] A Surgeon's Instrument to cut away any Part of a Bone, particularly in Fractures of the Skull, called *Trepanum*. *Quincy's Physical Dictionary*, p. 432. *Baily's Dictionary*.

5 'Tis not amiss, e're y' are giv'n over,
 To try one desp'rate Med'cine more :
 For where your Case can be no worse,
 The desp'rat'st is the wisest Course.
 Is't possible that you, whose Ears
 10 Are of the Tribe of *Issachar's*,
 And might (with equal Reason) either
 For Merit, or Extent of Leather,
 With *William Pryn's*, before they were
 — Retrench'd, and crucify'd, compare,
 15 Shou'd yet be deaf against a Noise
 So roaring as the public Voice?
 That speaks your Virtues free, and loud,
 And openly in ev'ry Croud,
 As loud as one that sings his Part
 20 T' a Wheel-Barrow, or Turnip-Cart,

y. 10. *Are of the Tribe of Issachar's.*] Explain'd *Genes.* xlix. 14.

y. 12. ——— Or *Extent of Leather.*] His Ears did not extend so far as that witty Knave's, who bargained with a Seller of Lace in *London*, for so much fine Lace as would reach from one of his Ears to the other. When they had agreed, he told her that he believed she had not quite enough to perform the Covenant, for one of his Ears was nailed to the Pillory at *Bristol*. (See *Sir Fra. Bacon's Apophthegms Resuscitatio*, 3d edit. p. 231. *Joe Miller's Jests.*) Or the Ears of Mr. *Oldham's Ugly Parson*, (see *Remains*, 1703, p. 116.) of which he observes, "That they resemble a Country Justice's
 " *Black-Jack* ——— He's as well hung as any Hound in the Coun-
 " try: His single Self might have shown with *Smec*, and all the
 " Club of Divines: — You may pare enough from the Sides of his
 " Head, to have furnished a whole Regiment of *Roundheads*: He
 " wears more there, than all the Pillories in *England* ever have
 " done. *Mandevile* tells us of a People somewhere, that used their
 " Ears for Cushions: He has reduced the *Legend* to a Probability:
 " A Servant of his (that could not conceal the *Midas*) told me late-
 " ly in private, that going to Bed, he binds them to his Crown,
 " and

Or your new nick'd-nam'd old Invention
 To cry Green-Hastings with an Engine;
 (As if the Vehemence had stunn'd,
 And torn your Drum-Heads with the Sound)
 25 And 'cause your Folly's now no News,
 But overgrown, and out of Use,
 Persuade yourself there's no such Matter,
 But that 'tis vanish'd out of Nature;
 When Folly, as it grows in Years,
 30 The more extravagant appears;
 For who but you could be possess'd
 With so much Ignorance, and Beast,
 That neither all Mens Scorn, and Hate,
 Nor being laugh'd and pointed at,
 35 Nor bray'd so often in a Mortar,
 Can teach you wholesome Sense and Nurture;

“and they serve him for quilted Night-Caps.” (See some remarkable Accounts of Ears, Dr. Bulwer's *Artificial Changeling*, sc. 8. p. 141.)

ψ. 35. *Nor bray'd so often in a Mortar.*] *Bray a Fool in a Mortar* — is one of Solomon's *Proverbs*. (xxvii. 22.) 'Tis reported that *Anaxarchus* was pounded in a Mortar at the Instance of *Nicocreon* the Tyrant of *Cyprus*.

Aut ut *Anaxarchus* pilâ minuaris in altâ,
 Jactaque pro solitis frugibus ossa sonent.

Ovidii Ibis, 571, 572.

Ad quem locum vetus *Scholiastes*: *Anaxarchus* in mortario positus fuit, ut sicut sinapi contritus. Vide Plura *Diogenis Laertii de Vit. Phil.* lib. 9. Segm. 58, 59. *Ægidii Menagii Observat.* See an Account of his courageous Behaviour upon that Occasion. *Montaigne's Essays*, book 2. chap. 2. p. 24.

'Tis a Punishment, I believe, no where practis'd but in *Turky*, and there but in one Instance, “When the *Mufti* (or *chief Priest*) “is convicted of Treason, he is put in a Mortar in the seven “Towers, and there pounded to death.” (See *Prince Cantemir's Growth*,

But (like a Reprobate) what Course
 Soever us'd, grow worse and worse?
 Can no Transfusion of the Blood,
 40 That makes Fools Cattle, do you good?
 Nor putting Pigs t' a Bitch to nurse,
 To turn 'em into Mungrel-Curs,
 Put you into a Way, at least,
 To make yourself a better Beast?
 45 Can all your critical Intrigues,
 Of trying sound from rotten Eggs;
 Your sev'ral new-found Remedies
 Of curing Wounds, and Scabs in Trees;
 Your *Arts* of *Fluxing* them for *Claps*,
 50 And purging their infected *Saps*;
 Recovering Shankers, CrySTALLINES,
 And Nodes and Blotches in their Rinds
 Have no Effect to operate
 Upon that duller Block, your Pate?
 55 But still it must be lewdly bent
 To tempt your own due Punishment;

Growth, &c. of the Ottoman Empire, p. 37. Sir Paul Ricaut's State of the Ottoman Empire, &c. book 2. chap. 4. p. 204.)

y. 41, 42. *Nor putting Pigs t' a Bitch to nurse,—To turn 'em into Mungrel-Curs.*] A remarkable Instance of this Kind is made mention of by *Giraldus Cambrensis*, (*Itinerar. Cambriæ*, lib. 1. *Camdeni Anglic. Normanic. &c.* 1603. p. 825.) of a hunting Sow that had suck'd a Bitch. Contigit autem in his nostris diebus — quod & notabile censui, suillam silvestrem, quæ canem forte lactaverat, odoris equis naribus sagacem: Cujus mamillis apposita fuerat: Adultam in ferarum persecutione ad miraculum usque fuisse pervalidam; adeo quidem ut molossis hâc natura juvante, tam institutis, quam instructis, odorum sagacitate longe præstantior inveniretur. Argumentum, tam hominem, quam animal quodlibet, ab illâ cujus lacte nutritur, naturam contrahere.

And, like your whimsy'd Chariots, draw
 The Boys to course you without Law ;
 As if the Art you have so long
 60 Profest, of making old *Dogs* young,
 In you, had Virtue to renew
 Not only Youth, but Childhood too.
 Can you, that understand all Books,
 By judging only with your Looks,
 65 Resolve all Problems with your Face,
 As others do with *B's* and *A's* ;
 Unriddle all that Mankind knows
 With solid bending of your Brows ;
 All Arts and Sciences advance,
 70 With screwing of your Countenance ;
 And with a penetrating Eye,
 Into th' abstrusest Learning pry ;
 Know more of any Trade b' a Hint,
 Than those that have been bred up in't ;
 75 And yet have no Art, true or false,
 To help your own bad Naturals ?

ſ. 59, 60. *As if the Art you have so long — Profest, of making old Dogs young.*] Alluding to the Transfusion of Blood from one Animal to another.

The following Instances I meet with in the *Philosophical Transactions* :

“ I was present when Mr. Gayant shewed the Transfusion of the Blood, putting that of a *young Dog* into the Veins of an *old*, who, two Hours after, did leap and frisk.” (*Extract of a Letter, written from Paris, containing the Account of some Effects of the Transfusion of Blood. Philosophical Transactions, June 3, 1667. Numb. 26. vol. 1. p. 479.*) See further Accounts of the Methods of transfusing Blood out of one Animal into another. (*Philosophical Transactions, numb. 19. vol. 1. p. 352. numb. 20. p. 353. &c.*)

But still the more you strive t' appear,
 Are found to be the wretcheder :
 For Fools are known by looking wise
 80 As Men find Woodcocks by their Eyes. [*lege*
 Hence 'tis that 'cause y' have gain'd o' th' Col-
 A quarter Share (at most) of Knowledge,
 And brought in none, but spent Repute,
 Y' assume a Pow'r as absolute
 85 To judge, and censure, and control,
 As if you were the sole Sir *Poll*;
 And saucily pretend to know
 More than your Dividend comes to :
 You'll find the Thing will not be done
 90 With Ignorance and Face alone :
 No, though y' have purchas'd to your Name,
 In History, so great a Fame ;
 That now your Talent's so well known,
 For having all Belief out-grown,

Ec. numb. 22. p. 387. num. 25. p. 451. num. 27. p. 489, Ec.
 num. 28. p. 517. A remarkable Experiment of this Kind, *ibid.*
 p. 521. num. 30. p. 557, Ec. See the Effects of transfusing the
 Blood of four *Wethers* into a Horse, of twenty-six Years old,
 which gave him much Strength, and a more than ordinary Sto-
 mach, *ibid.* p. 559. Of a *Spanish Bitch* of twelve Years old,
 which, upon the Transfusion of *Kid's Blood*, grew vigorous and
 active; and even grew proud in less than eight Days, *ibid.* p. 562.
 And num. 32. p. 617. of the Cure of an inveterate Frenzy by the
 Transfusion of Blood. (See the Antiquity of this Practice, *Philo-*
sophical Transactions, num. 37. vol. 2. p. 731. num. 42. p. 840.
 vol. 3. num. 54. p. 1075.)

v. 86. *As if you were the sole Sir Poll.*] Sir *Politique* would be,
 a Name in *Ben Johnson's* Play, called *Volpone, or the Fox*. A ri-
 diculous Pretender to Politicks. (Mr. *W.*)

v. 91, 92. *No, though y' have purchas'd to your Name, — In*
History, so great a Fame.] These two Lines I think plainly dis-
 cover,

95 That ev'ry strange prodigious Tale
Is measur'd by your *German* Scale —
By which the *Virtuosi* try
The Magnitude of ev'ry Lye,
Cast up to what it does amount,
100 And place the biggest to your Account.
That all those Stories that are laid
Too truly to you, and those made,
Are now still charg'd upon your Score,
And lesser Authors nam'd no more.
105 Alas! that Faculty betrays
Those soonest, it designs to raise;
And all your vain Renown will spoil,
As Guns o'er charg'd the more recoil;
Though he that has but Impudence,
110 To all Things has a fair Pretence;
And put, among his Wants, but Shame,
To all the World may lay his Claim:

cover, that *Lilly* (and not *Sir Paul Neal*) was here lash'd under the Name of *Sidrophel*: For *Lilly's* Fame abroad was indisputable. *Mr. Strickland*, who was many Years Agent for the Parliament, in *Holland*, thus publishes it: "I came purposely into the Committee this Day, to see the Man, who is so famous in those Parts, where I have so long continued: I assure you his Name is famous all over *Europe*, I came to do him Justice." (*Lilly's Life*, p. 71.) *Lilly* is also careful to tell us, that the King of *Sweden* sent him a Gold Chain and Medal worth about 50 *l.* for making honourable Mention of his Majesty in one of his Almanacks: Which, he says, was translated into the Language spoke at *Hamburg*, and printed, and cry'd about the Streets as it was in *London*. (*Life*, p. 75. *Thurloe's State Papers*, vol. 6. p. 656.) Thus he trumpets to the World the Fame he acquired by his infamous Practices, if we may credit his own History. (Mr. B.)

ψ. 105. — Betrays. Destroys in all the Editions I have seen.

ψ. 124.

Though you have try'd that nothing's born
 With greater Ease than public Scorn,
 115 That all Affronts do still give Place
 To your impenetrable Face;
 That makes your Way through all Affairs,
 As Pigs through Hedges creep with theirs:
 Yet as 'tis counterfeit, and Brass,
 120 You must not think 'twill always pass;
 For all Impostors, when they're known,
 Are past their Labour, and undone.
 And all the best that can befall
 An artificial Natural,
 125 Is that which Mad-men find, as soon
 As once they're broke loose from the *Moon*,
 And Proof against her Influence,
 Relapse to e'er so little Sense,
 To turn stark Fools, and Subjects fit
 130 For Sport of Boys, and Rabble-wit.

* 124. *An artificial Natural.*] There were many such in those Times. See *Abel's Character in Sir Robert Howard's Committee*; and *Sir John Birkenhead's Bibliotheca Parliamenti*, done into *Englisk* for the *Assembly of Divines*, 1653. p. 4. N^o 40. where he speaks of the *artificial Changeling*. *Sir Roger L'Estrange*, in his *Apology*, p. 95. observes, of *Miles Corbet*, a Man famed in those Times, "that he personated a Fool, or a Devil, without the Charge, either of Habit, or Vizard." *Mr. Gayton* in his *Notes upon Don Quixote*, book 3. chap. 11. p. 144.) mentions a Mimick upon the Stage, who so lively personated a Changeling, that he could never after compose his Face to the Figure it had, before he undertook that Part.

HUDIBRAS.

The Third and Last PART.

The ARGUMENT of
THE FIRST CANTO.

*The Knight and Squire resolve at once,
The one the other to renounce;
They both approach the Lady's Bower,
The Squire t' inform, the Knight to wooe her.
She treats them with a Masquerade,
By Furies and Hobgoblins made:
From which the Squire conveys the Knight,
And steals him, from himself, by Night.*

CANTO I.

TIS true, no Lover has that Pow'r
T' enforce a desperate Amour,
As he that has two Strings t' his Bow,
And burns for Love and Money too;
5 For then he's brave and resolute,
Disdains to render in his Suit,
Has all his Flames and Raptures double,
And hangs, or drowns, with half the trouble;
While those who fillily pursue
10 The simple, downright Way and true,

We are now come to the Third Part of *Hudibras*, which is considerably longer than either the First, or the Second: and yet can the severest Critic say, that Mr. Butler grows insipid in his Invention,

Make as unlucky Applications,
 And steer against the Stream, their Passions:
 Some forge their *Mistresses of Stars*;
 And when the Ladies prove averse,
 15 And more untoward to be won,
 Than by *Caligula the Moon*,
 Cry out upon the Stars for doing
 Ill Offices, to cross their *wooing*;
 When only by themselves they're hindred,
 20 For trusting *those they made her Kindred*;
 And still, the harsher and hide-bounder
 The Damsels prove, become the fonder.
 For what mad Lover ever dy'd,
 To gain a soft and gentle *Bride*?
 25 Or for a Lady tender-hearted,

tion, or falters in his Judgment? No; he still continues to shine in both these Excellencies; and, to manifest the Extensiveness of his Abilities, he leaves no Art untry'd to spin out these Adventures to a Length proportionable to his Wit and Satyr. I dare say, the Reader is not weary of him; nor will he be so at the Conclusion of the Poem: And the Reason is evident, because this Last Part is as fruitful of Wit and Humour as the former; and a poetic Fire is equally diffused through the whole Poem, that burns every-where clearly, and every-where irresistibly. (Mr. B.)

y. 15, 16. *And more untoward to be won,—Than by Caligula the Moon.*] * *Caligula* was one of the Emperors of Rome, Son of *Germanicus* and *Agrippina*. He would needs pass for a God, and had the Heads of the ancient Statues of the Gods taken off, and his own placed on in their Stead, and used to stand between the Statues of *Castor* and *Pollux* to be worshipped; and often bragg'd of lying with the Moon. (Vide *Suetonii Caligula*, cap. 22. *Philonis Judæi*, lib. 2. de *Legatione ad Caium*, Colon. *Allobrog.* 1613, p. 776, 777. Mr. *Fenton's Observations upon Mr. Waller's Poems*, p. 87.)

In *purling Streams*, or *Hemp* departed?
 Leap'd headlong int' *Elysium*,
 Through th' Windows of a *dazzling Room*?
 But for some cross ill-natur'd Dame,
 30 The am'rous Fly burnt in his *Flame*.
 This to the *Knight* would be no *News*,
 With all Mankind so much in use;
 Who therefore took the wiser Course,
 To make the most of his *Amours*,
 35 Resolv'd to try all sorts of Ways,
 As follows in due *Time* and *Place*.
 No sooner was the bloody Fight,
 Between the *Wizard* and the *Knight*,
 With all th' Appurtenances, over,
 40 But he relaps'd again t' a *Lover*:

Y. 20. *For trusting those that were her Kindred.*] The Meaning of this fine Passage is, That when Men have flatter'd their Mistresses so extravagantly, as to make them Goddesses, they are not to be surpriz'd, if their Mistresses treat them with all that Distance and Severity, which Beings of a superior Order, think their Right towards inferior Creatures; nor have they Reason to complain of what is but the Effect of their own Indiscretion. (Mr. W.)

See this exemplified in the Character of *Flavia*, in the *Tatler*, (Nº. 139.) who observes, That at that Time, there were three Goddesses in the *New-Exchange*; and two Shepherdesses that sold Gloves in *Westminster-Hall*; and in *Shakespear's Troilus and Cressida*, act 3. vol. 7. p. 61.

Y. 23, 24, 25, 26. *For what mad Lover ever dy'd,—To gain a soft and gentle Bride?—Or for a Lady tender-hearted,—In purling Streams, or Hemp departed?*] See an Account of the *Lover's Leap*, from the Promontory of *Acarmania*, call'd *Leucate*; (*Spectator*, Nº. 223, 227.) and of the several Persons who took that Leap, their Reasons for so doing, and their good or bad Success. (*Ibid.* Nº. 233.)

As he was always wont to do,
 When h' had discomfited a Foe;
 And us'd the only *Antique Philters*,
 Derived from old *Heroic Tilters*.

45 But now triumphant, and victorious,
 He held th' Atchievement was too glorious
 For such a Conqueror, to meddle
 With *Petty Constable*, or *Beadle*:

ψ. 41, 42. *As he was always wont to do,—When h' had discomfited a Foe.*] The Knight had been seiz'd with a Love Fit, immediately after his imaginary Victory at the Bear-baiting. (Part 1. Canto 3. ψ. 372, &c.) And the Conquest he had gain'd in his late desperate Engagement with *Sidrophel*, has now the same Effect upon him: This Humour will appear very natural and polite, if the Opinion he had of Women be right; which he declares in a vain-glorious Soliloquy upon his first Victory; for which I beg Leave to refer the Reader to part 1. canto 3. p. 381, &c.

As a Consequent of this Principle, the Knight whenever he obtain'd a Victory, (or fancy'd so, which to him and Don *Quixote* was as good) he wildly thought himself possess'd of all those Endowments; and from thence strongly imagined his Amours would be irresistible. 'Tis true, he gain'd but a few Victories, and therefore 'tis no Wonder his Heart was elated with Hopes of gaining the Widow, and his Imagination rais'd to an enthusiastic Claim of Glory, when he was favour'd by Fortune. Thus upon his first Victory he was *Cock-a-Hoop*, and thought,

—————*H' had done enough to purchase
 Thanksgiving Day among st the Churches;
 Wherein his Mettle and brave Worth
 Might be explain'd by Holder-forth.*

And he is now posting away with full Speed to his Mistress, upon his second Victory, boldly to demand her Person and Possessions. (Mr. B.)

ψ. 43. *And us'd, &c.*] *And us'd as*, in edit. 1678. * *Philters* were Love Potions, reported to be much in Request in former Ages; but our true *Knight Errant Hero* made use of no other, but what his noble Atchievements by his Sword produced."

ψ. 51, 52. *Who might perhaps reduce his Cause,—To th' Ordeal Trial*

Or fly for Refuge to the *Hostess*,
 50 Of th' Inns of Court and Chancery, *Justice*;
 Who might, perhaps, reduce his Cause
 To th' *Ordeal Trial* of the Laws;
 Where none escape, but such as branded
 With red-hot Irons have past *bare-banded*;
 55 And if they cannot read one *Verse*
I' th' Psalms, must sing it, and that's worse.

Trial of the Laws.] There were four Sorts of *Ordeal*, the first by Camp, Fight, or Combat; the second by Iron made hot; the third by hot Water; and the fourth by cold. To the second Sort it was that *Emma*, Mother to King *Edward* the *Confessor*, submitted, when suspected of Incontinency with *Alwin*, Bishop of *Winchester*; who when she had pass'd nine hot Plowshares blindfolded without Hurt, she left so many Manours to the Cathedral of *Winchester*. (See Sir *Thomas Ridley's View of the Civil Law*, part 1. p. 116. edit. 8°. *Lambard*, under the Word *Ordealium*.) King *Edward* repenting the Injury he had done his Mother gave to the same Church the Isle of *Portland*, and other Possessions. (See *Robert of Gloucester's Chronicle*, by *Hearne*, p. 334. 340. *Echard's History of England*, vol. 1. p. 118. See a further Account of the several Kinds of Trial by *Ordeal*. (*Spelman's Glossar*. 1664. p. 435. *Verstegan's Restitution of decay'd Intelligence*, Ed. *Antwerp*. 1605. p. 63, &c. Dr. *Howel's Institut. of General History*, &c. part 4. ch. 2. sect. 10. p. 257. 324, &c. *History of remarkable Trials of Great Britain* in 8°. 1715. p. 1. to 17 inclusive. Vid. *Officium Ordalii: Append. ad Fascicul Rer. expetend. & fugiend. e Textu Rossensi*, p. 903, &c.)

¶ 55, 56. And if they cannot read one *Verse* — *I' th' Psalms*, must sing it, —] By this is meant the *Benefit of Clergy*, which is a thing often mention'd, and as little understood; for which Reason, it may not be amiss to explain the Rise and Meaning of it. In old Times few Persons were bred to Learning, or could read, but those who were actually in Orders, or educated for that Purpose; so that if such a Person was arraign'd before a temporal Judge for any Crime, (the Punishment whereof was Death) he might pray his Clergy, that was to have a *Latin Bible* in a black *Gothic Character* deliver'd to him; and if he could read (not sing as the Poet says) in a Place where the Judge appointed, which was generally in the *Psalms*, the Ordinary thereupon certified

He therefore judging it below him,
 To tempt a Shame the *Devil might owe him*,
 Resolv'd to leave the Squire for *Bail*
 60 And *Mainprize* for him, to the *Gaol*,
 To answer, with his Vessel, all
 That might disastrously befall;
 And thought it now the fittest Juncture
 To give the Lady a Rencounter,
 65 T' acquaint her with his Expedition,
 And Conquest o'er the *fierce Magician*:
 Describe the Manner of the Fray,
 And shew the Spoils he brought away;
 His bloody *Scourging* aggravate,

Quod legit, and the Criminal was saved, as being a Man of Learning, and might therefore be useful to the Public; otherwise he was sure to be hang'd. This Privilege was granted in all Offences but High Treason and Sacrilege. (Ex quibusdam felonis ex acerrimo genere non existentibus, mortis judicium effugiant rei literarum experti; si legentes clericos se esse profiteantur; clericali ordini ita olim indultum est, foeminis interea repudiatis, uti ordinis illius minimè capacibus, *Spelmani Glossar.* sub voc. *Felo Felonia*, & *Fullonia*, p. 214.) till after the Year 1350, and was so great, that if a Criminal was condemned at one Assize, because he could not read; and was repriev'd to the subsequent Assize, he might again demand this Benefit, either then, or even under the *Gallows*; and if he could then read, he was of course to be pardon'd; of which there is an Instance in Queen *Elisabeth's* Time. It was at first extended, not only to the Clergy, but to any other Person, who could read; who must however declare that he vowed, or was resolv'd to enter into Orders: But as Learning increas'd, this Benefit of the Clergy was restrained by several Acts of Parliament, and now is wholly taken away, the Benefit being allowed in all *Clergyable Felonies*. (Dr. B. Mr. B.)

In *Hudibras's* Days, they used to sing a Psalm at the Gallows; and therefore he that by not being able to read a Verse in the *Psalms*, was condemn'd to be hang'd, must sing, or at least hear a Verse sung under the Gallows before he was turn'd off. Mr.

Cotton

- 70 The Number of the Blows, and Weight;
 All which might probably succeed,
 And gain Belief, h' had done the Deed.
 Which he resolv'd t' enforce, and spare
 No pawning of his Soul, to swear:
 75 But rather than produce his Back,
 To set his Conscience on the Rack;
 And in pursuance of his urging
 Of Articles perform'd, and Scourging,
 And all things else, upon his Part,
 80 Demand Deliv'ry of her Heart,
 Her Goods, and Chattels, and good Graces,
 And Person, up to his Embraces.

Cotton alludes to this in the following Lines.

*Ready, when Dido gave the Word,
 To be advanc'd into the Halter.
 Without the Benefit on's Psalter,
 Then cause she would to part the sweeter
 A Portion have of Hopkins Metre,
 As People use at Execution,
 For the Decorum of Conclusion,
 Being too sad to sing, she says.*

*(Virgil's Travestie,
 book 4. p. 145.)*

(Cotton, ibid. p. 145.)

'Tis reported of one of the Chaplains to the famous Montrose, that being condemn'd in Scotland to die, for attending his Master in some of his glorious Exploits; and being upon the Ladder, and order'd to set out a Psalm, expecting a Reprieve, he named the 119th Psalm, (with which the officers attending the Execution complied, and the Scots Presbyterians being great Psalm-Singers) and 'twas well for him he did so; for they had sung it half through, before the Reprieve came; any other Psalm would have hang'd him.

ψ. 59. *Resolv'd to leave the Squire for Bail.*] See, Note on Verse 1198. of the preceding Canto, and Sancho Pancha's Complaint against Don Quixote, in the Braying Adventure, vol. 3. chap. 28. p. 278.

Thought he, the ancient *Errant Knights*
 Won all their Ladies Hearts in *Fights*;
 85 And cut whole Giants into Fitters,
 To put them into amorous *Twitters*;
 Whose stubborn Bowels scorn'd to yield,
 Until their *Gallants* were half kill'd:
 But when their Bones were drub'd so fore,
 90 They durst not *wooe one Combat* more,
 The Ladies Hearts began to melt,
 Subdu'd by Blows their Lovers felt.
 So *Spanish Heroes* with their Lances,
 At once wound *Bulls*, and *Ladies Fancies*;
 95 And he acquires the noblest Spouse
 That widows greatest Herds of Cows;
 Then what may I expect to do,
 Wh' have quell'd so vast a *Buffalo*?

y. 85, 86. *And cut whole Giants into Fitters,—To put them in-
 to am'rous Twitters.*] In what high Esteem with their Mistresses
 upon this Principle, must the *Knight of the burning Sword* have
 been, who with a single Back-Stroke cut in sunder two fierce and
 mighty Giants. (*Don Quixote*, vol. 1. p. 4.) or *Don Felixmarte*,
 of *Hircania*, who with one single Back-Stroke cut five swinging
 Giants off by the Middle, like so many Bean-Stalks: (*Don Quix-
 ote*, vol. 2. part 1. p. 60.) or *Uffo*, whose monumental Inscrip-
 tion we meet with (*Turkish Spy*, vol 5. book 4. letter 13.) in
 the following Words. “I *Uffo*, fighting for my Country, with
 “my own Hand kill'd thirty two Giants, and at last being kill'd
 “by the Giant *Rolvo*, my Body lies here:” or *Hycophrix*, (com-
 monly call'd *Hycothrift*) who with an Axle-tree for a Sword, and
 a Cart-wheel for a Buckler, is said to have kill'd two Giants,
 and to have done great Service for the common People, in the
 Fenny Part of England. (See Mr. Hearne's *Glossary to Robert of
 Gloucester*, p. 640.)

y. 87, 88. *Whose stubborn Bowels scorn'd to yield,—Until their
 Gallants were half k.ill d.*] See an Account of *Phelis's* sending
 Guy

Mean while, the *Squire* was on his Way,
 100 The *Knight's* late Orders to obey:
 Who sent him for a strong Detachment
 Of Beadles, Constables, and Watchmen,
 T' attack the *Cunning-man*, for Plunder
 Committed falsely on his Lumber;
 105 When he, who had so lately sack'd
 The Enemy, had done the Fact,
 Had rifled all his Pokes, and Fobs
 Of Gimcracks, Whims, and Figgumbobs,
 Which he by Hook, or Crook, had gather'd,
 110 And for his own Inventions father'd:
 And when they shou'd, at Goal Delivery,
 Unriddle one another's Thievery,
 Both might have Evidence enough,
 To render neither Halter-proof:

Guy Earl of Warwick out upon Adventures. (*Famous History of Guy Earl of Warwick*, Canto 2, and Canto 7.)

ψ. 89, 90, 91. But when their Bones were drub'd so sore,—They durst not wooe one Combat more,—The Ladies Hearts began to melt.] See a Banter upon Knights Errant, and their hard-hearted Mistresses, *Spectator*, N^o 99. Don Quixote observes, (vol. 1. p. 66.) "That a Knight Errant must never complain of his Wounds though his Bowels were dropping out through them."

ψ. 93. So Spanish Heroes with their Lances, &c.] *The young Spaniards signaliz'd their Valour before the Spanish Ladies at Bull Feasts, which often proved very hazardous, and sometimes fatal to them. It is performed by attacking of a wild Bull, kept up on Purpose, and let loose at the Combatant: and he that kills most, carries the Laurel, and dwells highest in the Ladies Favour." See a large Account of their Bull Feasts in Confirmation. (*Lady's Travels into Spain*, part 3, letter 10.)

ψ. 98. ——— Quell'd so vast a Buffalo.] A wild American Ox.

ψ. 108. ——— And Figgumbobs.] Another Name for Trinkets, or Gimcracks. (Dr. B.)

- 115 He thought it desperate to tarry,
 And venture to be *accessary*:
 But rather wisely slip his Fetters,
 And leave them for the *Knight*, his *Betters*.
 He call'd to mind th' unjust foul Play
 120 He would have offer'd him that Day.
 To make him curry his own Hide,
 Which no Beast ever did beside,
 Without all possible Evasion,
 But of the *Riding Dispensation*.
 125 And therefore much about the Hour,

ŷ. 115, 116. *He thought it desperate to tarry,—And venture to be
 be accessary.*] *Accessary* (by Statute) a Person who encourages, ad-
 vices, and conceals an Offender, who is guilty of Felony by Statute.
 (Bailey. *Jacob's Law Dictionary*.)

ŷ. 129, 130. *The Squire concurr'd to abandon him,—And serve
 him in the self-same Trim.*] I fear the Poet has rendered himself
 obnoxious to Censure in this Place, where he has made the Con-
 duct of *Ralph* unnatural and improbable. For no sooner had the
 Knight learnt, that *Whachum* was the Thief, and *Sidrophel* the
 Receiver of his Cloak, &c. but he dispatches *Ralpho* for a Con-
 stable, which was a prudent and a lawful Action; and we are
 told, that the Squire immediately obey'd him. But why he
 should in the way apprehend any Danger, from, or decline per-
 forming so dutiful and necessary a piece of Service, is strange
 and unaccountable. The Encounter between the Knight and
Sidrophel happen'd after *Ralpho's* Departure; so that if the
 Knight's Proceedings were illegal, he could not fear any thing
 from thence, because he was not only innocent, but ignorant of
 them: And as for *Sidrophel* and his *Zany*, he was certain they
 were notorious Offenders, from *Sidrophel's* own Confession. Be-
 sides, he was sensible, that he had left the Knight in a critical Si-
 tuation, guarding his two Prisoners, who, he might be sure,
 would leave no means untry'd to annoy their Enemy, and make
 their Escape: It thence became *Ralpho* to be dutiful and expe-
 ditious in relieving his Master out of such imminent Danger;
 his Conduct to the contrary is therefore unnatural. What the
 Poet says in the Lines before us, can be no Excuse for *Ralpho*:
 And let me observe they are inconsistently urged in his Favour;
 because

The *Knight* (for Reasons told before)
 Resolv'd to leave him to the Fury
 Of *Justice*, and an *unpack'd Fury*.
 The *Squire* concurr'd t' abandon him,
 130 And serve him in the self-same Trim;
 T' acquaint the *Lady* what h' had done,
 And what he meant to carry on;
 What *Project* 'twas he went about,
 When *Sidrophel* and he fell out:
 135 His firm and steadfast Resolution,
 To swear her to an *Execution*;

because the Knight's private Determination for the intended Ruin of him, must be intirely unknown to one that was absent, which was *Ralpho's* Case. As it therefore does not appear, that he had, or cou'd possibly have any Intelligence of the Knight's Designs, what Reason can be given to justify his deserting his Master at this Juncture, and revealing his Intrigues to his Mistress? It is true, indeed, it was necessary she should be inform'd of them, that the Hypocrisy and Odiousness of such a Character might be openly detected by a Lady; and with a good-natur'd Reader, this Necessity may palliate the marvellous Method of supplying it; and perhaps it may be said, that *Ralpho's* Service was voluntary and free; or that he was rather a Companion, than Servant to Sir *Hudibras*: But this will not excuse him: For as soon as he enter'd himself as a Squire to Knight Errant, the Laws of Chivalry (which the Poet should have adhered to) obliged him not to quit his Arms, nor his Service, without the Knowledge and Approbation of his Knight, to whose *Behests* he ought to have been obdient and trusty. And accordingly we find *Sancho* very often soliciting Don *Quixote* for his Permission to return to *La Mancha*; and no one will say, That the Rules of Knighthood are not there exactly delineated. Nothing that I know of, can be urg'd in Defence of the Poet, but that he has professedly drawn the Character of his *Heroes* odd and preposterous, and consequently, that he might represent them so in their Actions; to conserve a poetical Uniformity in both; and in particular he attributes to *Ralpho*, in this Scene, that wonderful Sagacity, Fore-sight, Fore-knowledge and Revelation, which his *Señ* arrogantly pretended to: So that if we will dispense with these supernatural Qualifications in *Ralpho*, they, and they only, will solve the present Difficulties. (Mr. B.)

- To pawn his inward Ears to marry her,
 And bribe the Devil himself to carry her.
 In which both dealt, as if they meant
 140 Their *Party-Saints* to represent,
 Who never fail'd, upon their sharing,
 In any prosperous *Arms-bearing*,
 To lay themselves out, to supplant
 Each other *Cousin-German Saint*.
 145 But e're the *Knight* could do his Part,
 The *Squire* had got so much the Start,
 H' had to the Lady done his Errand,
 And told her all his Tricks afore-hand.
 Just as he finish'd his Report,
 150 The *Knight* alighted in the Court,
 And having ty'd his Beast t' a Pale,
 And taking Time for both to Stale,
 He put his Band and Beard in Order,
 The sprucer, to accost, and board her.

Y. 137. *To pawn, &c.*] * His exterior Ears were gone before, and so out of Danger; but by inward Ears is here meant his Conscience.

Y. 140. *Their Party-Saints to represent.*] This is to set forth the wicked Tricks of all Parties of those pretended Saints, who were as ready to supplant and betray one another, as they were to supplant their professed Enemies. (Dr. B.)

*The Saints in Masquerade would have us
 Sit quietly, whilst they enslave us;
 And what is worse, by Lyes and Cants,
 Would trick us to believe them Saints;
 And though by Fines and Sequestration,
 They've pillag'd and destroy'd the Nation,
 Yet still they bawl for Reformation.*

Butler's Mem. of the Years 1649-50 Remains.

Y. 154. *The sprucer, to accost, and board her.*] So Petruchio in Shakespear's *Taming the Shrew*, act 1. vol. 2. p. 292.

Pet.



155 And now began t' approach the Door,
 When she, wh' had spy'd him out before,
 Convey'd th' *Informer* out of Sight,
 And went to entertain the *Knight* :
 With whom encount'ring, *after Longees*
 160 Of *humble* and *submissive Congees*,
 And all *due Ceremonies* paid,
 He stroak'd his Beard, and thus he said :
 Madam, I do, as is my Duty,
 Honour the Shadow of your Shoe-tye :
 165 And now am come, to bring your Ear
 A Present, you'll be glad to hear ;
 At least I hope so ; the Thing's done,
 Or may I never see the Sun :
 For which I humbly now demand
 170 Performance, at your gentle Hand :
 And that you'd please to do your Part,
 As I have done mine, to my Smart.

Pet. Hortensio Peace. Thou knowest not Gold's Effect,
 Tell me her Father's Name, and 'tis enough :
 For I will board her, though she chide as loud
 As *Thunder*, when the Clouds in Autumn crack.

See *Hamlet Prince of Denmark*, act 2. vol. 7. p. 270.

§. 162. *He strok'd his Beard, and thus he said.*] The Knight is very nice in regulating his Dress, before he goes into the Presence of his Mistress: It behoved him to be so on this important Occasion. It more particularly concern'd him to accost her at this Visit in a proper *Attitude*, since at the last Interview he was placed in the most unbecoming Situation. The Poet will not slip the Knight's Action with his Beard; probably, because to *stroak the Beard* before a Person spoke (as a Preparative to win Favour and Attention) was the Fashion near three thousand Years ago. This we learn from *Homer*, by a Passage in the tenth Book of the *Iliad*, where *Dolon* is about to supplicate *Diomed* for Mercy, who had threatened, and then stood ready to kill him.

With that he shrugg'd his sturdy Back,
As if he felt his Shoulders ake.

175 But she who well enough knew what
(Before he spoke) he would be at,
Pretended not to apprehend
The Mystery, of what he mean'd :
And therefore wish'd him to expound

180 His dark Expressions, *less profound.*

Madam, quoth he, I come to prove
How much I've suffer'd for your Love,
Which (like your Votary) to win,
I have not spar'd my tatter'd Skin :

185 And, for those meritorious Lashes,
To claim your Favour and good Graces,

Quoth she, I do remember once
I freed you from th' enchanted Sconce ;
And that you promis'd, for that Favour,
190 To bind your Back to th' good Behaviour,
And for my Sake, and Service vow'd,
To lay upon't a heavy Load,

*Sternly he spoke, and as the Wretch prepar'd
With humble Blandishment, to stroke his Beard,
Like Lightning swift, the wrathful Faulchion flew,
Divides the Neck, and cuts the Nerves in two.*

Mr. Pope, *ŷ.* 522, &c. (Mr. B.)

Thus *Patroclus* is introduced by *Shakespeare*, (*Troilus and Cressida*,
act 1. vol. 7. p. 25.) acting *Nestor*, at the Instance of *Achilles*.

“ Now play me *Nestor*,—Hum, and stroke thy Beard; as he
“ being dressed to some Oration.” (See an Account of *Sancho Pan-*
cha's stroking his Beard, *Don Quixote*, part 1. book 3. chap. 12.
And, *Trifaldin's* stroking his Beard, *Don Quixote*, vol. 4. chap. 36.
p. 362. And of *Isaac Pennington*, *Cleveland's mix'd Assembly*,
Works 1677. p. 43.) That stroaking the Beard was preparatory
to

And what 'twould bear, t' a Scruple prove,
As other Knights do oft make Love.

195 Which, whether you have done or no,
Concerns yourself, not me, to know.
But if you have, I shall confess,
Y' are honefter, than I could guess.

Quoth he, if you suspect my Troth,
200 I cannot prove it but by Oath:
And if you make a Question on't,
I'll pawn my Soul that I have don't:
And he that makes his Soul his Surety,
I think does give the best Security.

205 Quoth she, some say, the Soul's secure
Against Distress and Forfeiture;
Is free from Action and exempt
From Execution and Contempt;
And to be summon'd to appear
210 In th' other World's illegal here.
And therefore few make any Account,
Int' what Incumbrances they run't.

to the Supplication of Favours, appears from the following Authority: *Usitatus tamen erat in supplicationibus, & precibus, quam venerationibus, Barbam vel mentum tangere. Testis Ovidius,*

*Tange manû mentum, tangunt quo more precantes,
Optabis merito cum mala multa viro.*

Facet. Facetiar. de Osculis, p. 236.

The Conversation of this Visit is carried on in an extraordinary Manner: A most notorious Hypocrisy in the Knight, and an artful Dissimulation in the Widow, are beautifully represented.

y. 209, 210. *And to be summon'd to appear—In th' other World's illegal here.]* And yet there are such Summons upon Record. Remarkable is the Account of Peter and John de Carvajal, who were

- For most Men carry Things so even
 Between this World, and Hell, and Heaven,
 215 Without the least Offence to either,
 They freely deal in all together;
 And equally abhor to quit
 This World, for both, or both for it:
 And when they pawn, and damn their Souls,
 220 They are but Pris'ners on Paroles.
 For that (*quoth he*) 'tis rational,
 They may be accomptable in all:
 For when there is that Intercourse,
 Between divine and human Pow'rs,
 225 That all that we determine here,
 Commands Obedience every-where;
 When Penalties may be commuted
 For Fines, or Ears, and executed;
 It follows, nothing binds so fast
 230 As Souls in Pawn, and Mortgage past:

were condemn'd for Murder, upon circumstantial Evidence, and that very frivolous, to be thrown from the Summit of a Rock. *Ferdinand the Fourth*, the then King of *Spain*, could by no means be prevailed upon to grant their Pardon. As they were leading to Execution, they invoked God to witness their Innocency, and appealed to his Tribunal, to which they summoned the King to appear in thirty Days time. He laugh'd at the Summons; nevertheless, some Days after he fell sick, and went to a Place called *Alcaudet* to divert himself, and recover his Health, and shake off the Remembrance of the Summons, if he could. Accordingly the thirtieth Day being come, he found himself much better, and after shewing a great deal of Mirth and Chearfulness on that Occasion with his Courtiers, and ridiculing the Illusion, retired to his Rest, but was found dead in his Bed the next Morning. This happened in the Year 1312. (See *Richers's Abridgement of the History of the Royal Genealogy of Spain*, 1724. p. 180. *Grimston's Translation*

For Oaths are th' only Tests and Seals
Of right and wrong, and true and false;
And there's no other Way to try
The Doubts of Law and Justice by.

235 (*Quoth she*) what is it you wou'd swear?
There's no believing till I hear:
For 'till they're understood, all Tales
(Like Nonfense) are not true, nor false.

(*Quoth he*) When I resolv'd t' obey
240 What you commanded th' other Day,
And to perform my Exercise,
(As Schools are wont) for your fair Eyes:
T' avoid all Scruples in the Case,
I went to do't upon the Place.

245 But as the Castle is enchanted
By *Sidrophel* the Witch, and haunted
With evil Spirits, as you know,
Who took my Squire and me for two;

Translation of Lewis de Mayerne. Turquet's General History of Spain, 1612. p. 458.)

§. 220. *They are but Pris'ners on Paroles.*] Mr. Anstis, Garter King at Arms, has, in his *Register of the Garter* (vol. 1. p. 171.) given an Account of the Obligations such Prisoners are under.

"In the seventh of *Henry the Fifth* (says he) our Sir *Simon (de Felbrig)* was a Witness of the Promise made by *Arthur of Bretagne*, upon his Release, to return under the Penalty of the Reversal of his Arms, which in that Age was the Mark of perpetual Infamy. Now the Clause commonly inserted in Agreements made with Prisoners upon their Ransom was, That in case they did not perform the Conditions, they consented *reputari pro Felono & Infami, ac arma sua reversari*. Rymer, vol. 7. p. 228. vol. 9. p. 444. 743, 744. *Du Tillet Recueil des Roy de France*, p. 432. *Froissart*, vol. 2. p. 123, &c."

Before I'd hardly Time to lay
 250 My Weapons by, and disarray,
 I heard a formidable Noise,
 Loud as the *Stentrophonic Voice*,
 That roar'd far off, Dispatch and strip,
 I'm ready with th' infernal Whip,
 255 That shall divest thy Ribs of Skin,
 To expiate thy ling'ring Sin.
 Thou hast broke perfidiously thy Oath,
 And not perform'd thy plighted Troth;
 But spar'd thy Renegado Back,
 260 Where thou hadst so great a Prize at Stake:
 Which now the Fates have order'd me
 For Penance and Revenge to flea:
 Unless thou presently make Haste;
 Time is, Time was: And *there it ceas'd*.
 265 With which, though startled, I confess,

ψ. 252. *Loud as the Stentrophonic Voice.*] Stentor, a famous
 Crier in the Grecian Army; who had a Voice as loud as fifty Men
 put together.

Στέντορος ἰσοαμένην μεγαλήτορος χαλκεοφώνου.

Homeri Iliad. lib. 5. ψ. 785.

*Heavens impress mixes with the mortal Croud,
 And shouts in Stentor's sounding Voice aloud.*

Mr. Pope.

Vide Juvenal, Sat. 13. 113.

Tu Miser exclamas, ut Stentora vincere possis.

*You rage and storm, and blasphemously loud,
 As Stentor, bellowing to the Grecian Croud.*

Mr. Dryden.

Vide Erasmi Adag. Cbil. 2. Cent. 3. Prov. 37. Isaac Bickerstaff,
 Esq; (see Tatler, N^o 37.) observes of Tom Bellfrey, that he car-
 ried a Note four Furlongs, three Rood, and six Poles farther than
 any Man in England. And Dr. Derham (*Physico-Theology*, book
 4. chap. 3. p. 134. edit. 1727.) makes mention of a Dutchman,
 who

Yet th' Horror of the Thing was less
 Than the other dismal Apprehension
 Of Interruption or Prevention.
 And therefore snatching up the Rod,
 270 I laid upon my Back a Load ;
 Resolv'd to spare no Flesh and Blood,
 To make my Word and Honour good.
 Till tir'd, and taking Truce at length,
 For new Recruits of Breath and Strength,
 275 I felt the Blows, still ply'd as fast,
 As if th' had been by Lovers plac'd,
 In Raptures of *Platonic* Lashing,
 And *chaste contemplative Bardashing* :
 When facing hastily about,
 280 To stand upon my Guard and Scout,
 I found th' infernal Cunning-man,
 And th' Under-witch, his *Caliban*,

who brake Rummer-Glasses with the Strength of his Voice.

Mr. *Butler* probably alludes to the Speaking Trumpet, which was much improved by Sir *Samuel Moreland*, in the Year 1671, (seven Years before the Publication of this third Part) see *Philosophical Transactions*, vol. 5. N^o 79. p. 3056.

ψ. 278.] See it explain'd, Dr. *Bulwer's Artificial Changeling*, Scene 12. p. 209.

ψ. 280. ————— And Scout.] A Sneer probably upon Sir *Samuel Luke's* Office, as a Scout-Master.

ψ. 282. And the Under-witch, his *Caliban*.] See an Account of the Monster *Caliban*, Son to the Witch *Sycorax*, under Subjection to *Prospero*, Duke of *Milan*, (a famous Magician) who thus describes him.

“ Then was this Island ————— save for the Son, that
 “ she did litter here, a freckled Whelp, Hag-born, not honour'd
 “ with a human Shape.” (*Shakespear's Tempest*, vol. 1. p. 15, &c. *Spectator*, N^o 279.)

With Scourges (like the Furies) arm'd,
 That on my outward Quarters storm'd.
 285 In Haste I snatch'd my Weapon up,
 And gave *their* hellish Rage a Stop ;
 Call'd thrice upon your Name, and fell
 Courageously on *Sidrophel* :
 Who now transform'd himself t' a Bear,
 290 Began to roar aloud and tear ;
 When I as furiously press'd on,
 My Weapon down his Throat to run,
 Laid hold on him, but he broke loose,
 And turn'd himself into a Goose,
 295 Div'd under Water, in a Pond,
 To hide himself from being found.
 In vain I sought him ; but as soon
 As I perceiv'd him fled and gone,
 Prepar'd with equal Haste and Rage,
 300 His Under-Sorcerer t' engage.

ψ. 289. *Transform'd himself t' a Bear.*] Alluding to the Fable of *Proteus's* Changes. *Ovidii Metamorph. lib. 8. 730, &c.*

*As thou blue Proteus, Ranger of the Seas,
 Who now a Youth confess'd, a Lion now,
 And now a Boar, with tusky Head dost shew ;
 Now like a hateful, gliding Snake art seen ;
 A Bull with horned Head, a Stone, or spreading Green.
 Or in a Flood dost flow a watry Way ;
 Dissembling Streams, or in Bright Fire dost play.*

(*Ovid's Metamorphosis. Translated by Mr. Sewell, &c. 2^d edit. p. 253. Vide Virgilii Georgic. lib. 4. p. 405, &c.*)

ψ. 293, 294. ————— *But he broke loose, — And turn'd himself into a Goose.*] See *Amaryllis's Account of the transforming Well. J. Fletcher's Faithful Shepherdess, act 2. p. 23. act 3. sect. 1. p. 27. edit. 4^{to}.*

ψ. 295.

But bravely scorning to defile
 My Sword with feeble Blood and vile;
 I judg'd it better from a Quick-
 Set Hedge to cut a knotted Stick,
 305 With which, I furiously laid on;
 Till in a harsh and doleful Tone
 It roar'd, *O hold for Pity, Sir:*
I am too great a Sufferer,
Abus'd, as you have been, b' a Witch,
 305 *But conjur'd into a worse Caprich:*
 Who sends me out on many a Jaunt.
 Old Houses in the Night to haunt,
 For Opportunities t' improve
 Designs of Thievery or Love;
 315 With Drugs convey'd in Drink or Meat,
 All *Feats of Witches* counterfeit,
 Kill *Pigs and Geese* with *powder'd Glass*,
 And make it for *Inchantment* pass;

ψ. 295, 296. *Div'd under Water, in a Pond, — To hide himself, from being found.*] Alluding to the Account of *Proteus*.

Aut in aquas tenues dilapsus abibit.

Virgilii Georgic. lib. 4. 410.

ψ. 301, 302. *But bravely scorning to defile — My Sword with feeble Blood and vile, &c.*] Thus the *Boiars* of *Novogrod* used their Slaves, who had seiz'd their Towns, Lands, Houses, and Wives in their Absence; and when they met their Masters in a war-like manner — they determin'd to set upon them with no other Weapons but their Horse-whips, to put them in mind of their servile Condition, and to terrify them; and so marching and lashing all together with their Whips, they gave the Onset, which seem'd so terrible in the Ears of their Villains, that they fled all together, like Sheep before the Drivers. (See *Dr. Giles Fletcher's Account of Russia. Purchase's Pilgrims*, part. 3. lib. 3. p. 418, 419.)

With *Cow-Itch* meazle like a Leper,
 320 And choak with Fumes of *Guiney-Pepper* ;
 Make *Lechers*, and their *Punks* with *Dew-*
 Commit Phantastical Advowtry; [try,
 Bewitch *Hermetic-men* to run
 Stark staring mad with *Manicon* ;

ψ. 319. *With Cow-Itch meazle like a Leper.*] *Cowage*, commonly call'd *Cow-Itch*, is a great Sort of Kidney-Bean, a Native of the *East-Indies* ; the Pod which is brought over to us, is thick cover'd with short Hairs, which, apply'd to the Skin, occasions a troublesome Itching for a little Time, and is often used to play Tricks with. (Dr. H.) In Dr. *Hook's Micrographia*, observ. 26. p. 145. see a Dissertation upon *Cowage*.

ψ. 321, 322. *Make Lechers, and their Punks with Dewtry, — Commit fantastical Advowtry.*] *Dutroy*, *Dewtroa*, now call'd *Datura*, is a Plant which grows in the *East-Indies* : It's Flower and Seed have a peculiar intoxicating Quality : For taken in a small Quantity, they transport a Man from the Objects about him, and place before him imaginary Scenes, with which his Attention is wholly taken up. So that any thing may be done with him, or before him, without his regarding it then, or remembering it afterwards ; Thieves are said to give it to those they have a Mind to rob ; and Women to their Husbands, in order to use them as here represented by our Poet. Some are said to be so expert in the Use of the Drug, that they can proportion it's Dose, so as to take away the Senses for any certain Number of Hours. (Dr. H.) (See *Linschoten's Voyages*, chap. 31. p. 60, 157. *Facet. Facetiar. de Hanreitate*, p. 441. and Mr. *Purchase*, (see his *Pilgrims*, part 2, lib. 10. chap. 8. p. 1357. See likewise 1781. *Linschoten's Voyages*, chap. 61. p. 409.) observes, that if the Feet of the Person under these Circumstances are wash'd with cold Water, he presently recovers his Senses. See a further Account of the *Datura*, or *Dewtry*, Bishop *Sprat's History of the Royal Society*, 2^d edit. p. 161, 162. *Dale's Pharmacologia*.

The *Nepenthe* in *Homer* (*Odyssey*, book 4. ψ. 301, &c.) by the Description, seems to have been much like it.

Mean Time with genial Joy to warm the Soul,
 Bright Helen mix'd a Mirth-inspiring Bowl ;
 Temper'd with Drugs of sovereign Use, to assuage
 The boiling Bosom of tumultuous Rage :
 To clear the cloudy Front of wrinkled Care,
 And dry the tearful Sluices of Despair :

Charm'd

325 Believe *mechanic Virtuosi*
 Can raise 'em *Mountains* in *Potosi*;
 And fillier than the antic Fools,
 Take Treasure for a Heap of Coals:
 Seek out for Plants with *Signatures*,
 330 To quack of universal Cures:

*Charm'd with that virtuous Draught, th' exalted Mind,
 All Sense of Woe delivers to the Wind,
 Though on the blazing Pile his Parent lay,
 Or a lov'd Brother groan'd his Life away,
 Or darling Son oppress'd by Russian-Force
 Fell breathless at his Feet, a mangled Corse:
 From Morn to Eve, impassive and serene,
 The Man entranc'd, wou'd view the deathful Scene,
 These Drugs so friendly to the Joys of Life,
 Bright Helen learn'd from Thone's imperial Wife;
 Who sway'd the Sceptre, where prolific Nile
 With various Simples, cloaths the fatten'd Soil.*

Mr. Pope,

ψ. 323. Bewitch Hermetic-men to run.] * *Hermes Trismegistus*, an *Ægyptian* Philosopher, and said to have liv'd *Anno Mundi* 2076, in the Reign of *Ninus*, after *Moses*. He was a wonderful Philosopher, and proved that there was but one God, the Creator of all Things; and was the Author of several most excellent and useful Inventions; but those *Hermetic-men* here mention'd, though the pretended Sectators of this great Man, are nothing else but a wild and extravagant Sort of *Enthusiasts*, who make a Hodge-podge of *Religion* and *Philosophy*, and produce nothing but what is the Object of every considering Person's Contempt."

ψ. 324. Stark staring mad with *Manicon*.] *Manicon*, an Herb so called from it's making People mad: called also *Dorychnion*, a Kind of *Night-Sshade*. *Baily's Dictionary*.

Some Herb of this Kind probably made some Part of *Mark Anthony's* Army run mad, in his Retreat from his *Parthian* Expedition; in which the pursuing *Parthians* were repuls'd eighteen Times. See Mr. *Lewis's History of the Parthian Empire*, p. 160. 165. See a remarkable Account of a Fruit, which whosoever tastes, will die laughing. (*Turkish Spy*, vol. 8. book 4. letter 15.)

ψ. 325. Believe *mechanic Virtuosi* — Can raise 'em *Mountains* in *Potosi*.] A Banter upon such as have pretended to find out the
 I 4 *Philosopher*

With Figures ground on *Panes of Glass*,
 Make People on their Heads to pass :
 And mighty Heaps of Coin increase,
 Reflected from a single Piece :

335 To draw in Fools whose natural Itches
 Incline perpetually to Witches ;

Philosopher's Stone, or Powder for the Transmutation of Metals. Of which *Helmont* gives the following Account : " I have often
 " seen it, and with my Hands handled the same, &c. — I pro-
 " jected a Quarter of one Grain wrapt up in Paper, upon eight
 " Ounces of *Argent Vive*, (*Quick Silver*) hot in a Crucible, and
 " immediately the whole *Hydrargyry* with some little Noise ceased
 " to flow, and remain'd congealed like yellow Wax : After Fusion
 " thereof, by blowing the Bellows, there were found eight Ounces
 " of Gold, wanting eleven Grains. Therefore one Grain of this
 " Powder transmutes 19186 equal Parts of *Argent Vive* into the best
 " Gold." (See a Tract, intitled, *The Golden Calf. In which is*
handled the more rare and incomparable Wonder of Nature, in trans-
muting Metals. Written in *Latin*, by *John Frederick Helvetius*, &c.
London 1670. p. 36. *Public Library*, Cambridge, 14. 6. 24.)

ψ. 326. *Potosi*.] * *Potosi* is a City of *Peru*, the Mountains where-
 of afford great Quantities of the finest Silver in all the *Indies*.

ψ. 327, 328. And sillier than the antic Fools, — Take Treasure for
 a Heap of Coals.] *Antic Fools* in all the Editions to 1710 inclusive.
 Ἀνδραγαθὴ ἢ ἰνταυροῦς πύρρην, i. e. *Carbones Thesaurus erant*. See
 the Meaning, *Erasmii Adag. Chil.* 1. Cent. ix. Prov. xxx. col. 346.
 " The Governor *Aratron* converteth Treasure into Coals, and Coals
 " into Treasure." *Arbatel of Magic*, Aphor. 17. *Agrippa's Occult*
Philosophy, 4th 1655. p. 188.

The Poet here designs probably to sneer *Martin Frobisher*, and
 others, who in *Queen Elizabeth's* Time were Adventurers to *Cathaia*,
 and brought home Ore which they took for Gold, which yet prov'd
 little better than Coals.

Mr. *Smith* of *Harleston* is of Opinion, that as *Cathaia* lies near
 the *Artic Circle*, *Artic Fools* would be an Emendation.

ψ. 331, 332. With Figures ground on *Panes of Glass*, — Make
 People on their Heads to pass.] Alluding to the *Camera Obscura*.
 For an Account of which, I refer the Reader to Mr. *Chambers's*
Cyclopædia, and Dr. *Smith's Compleat System of Optics*, vol. 2. book
 3. chap. 15. 968. 973. p. 384. 386.

And keep me in continual Fears,
 And Danger of my Neck and Ears :
 When less Delinquents have been scourg'd,
 340 And Hemp on wooden Anvils forg'd,
 Which others for Cravats have worn
 About their Necks, and took a Turn.

See a Contrivance, to make the Picture of any thing appear on a Wall, Picture, or Cupboard, or within a Picture-Frame, &c. in the midst of a light Room, in the Day-Time : Or in the Night, in any Room that is enlightened with a considerable Number of Candles, devised and communicated by the ingenious Mr. Hook. *Philosophical Transactions*, numb. 38. August 17, 1668. vol. 2. p. 741.

ψ. 333, 334. *And mighty Heaps of Coin increase,—Reflected from a single Piece.*] Something of this Kind of Juggling, or Slight of Hand, is ascribed by Dr. Heywood, (see *Hierarchy of Angels*, p. 574.) to Dr. Faustus and Cornelius Agrippa.

*Of Faustus and Agrippa it is told,
 That in their Travels, they bear seeming Gold,
 Which cou'd abide the Touch, and by the Way,
 In all their Hostries, they would freely pay :
 But parting thence, mine Host thinking to find
 Those glorious Pieces they had left behind
 Safe in the Bag, sees nothing save together
 Round Scutes of Horn, and Pieces of old Leather.*

ψ. 339. *When less Delinquents have been scourg'd, &c.*] See Lupton's thousand notable Things, 2^d edit. p. 366.

*Crimes are not punish'd, 'cause they're Crimes,
 But 'cause they're low and little :
 Mean Men for mean Faults in those Times
 Make Satisfaction to a Tittle,
 Whilst those in Office, and in Power,
 Boldly the Underlings devour.*

(*The Reformation, Collection of Royal old Songs*, vol. 1, No 65. p. 169.)

ψ. 340. *And Hemp on wooden Anvils forg'd.*] Alluding to petty Criminals, who are whipp'd, and beat Hemp in Bridewell; and other Houses of Correction,

I pity'd the sad Punishment
 The *wretched Caitiff* underwent,
 345 And held my drubbing of his Bones
 Too great an Honour for *Pultrones* ;
 For Knights are bound to feel no Blows
 From paltry and unequal Foes,
 Who when they flash, and cut to Pieces,
 350 Do all with civillest Addresses :
 Their Horses never give a Blow,
 But when they make a Leg and Bow.
 I therefore spar'd his Flesh, and prest him
 About the Witch with many a Question.
 355 *Quoth he*, for many Years he drove
 A Kind of Broking-trade in Love.
 Employ'd in all th' *Intrigues*, and *Trust*,
 Of feeble, *speculative Lust* :
 Procurer to th' Extravagancy,
 360 And crazy Ribaldry of Fancy,
 By those the Devil had forfook,
 As Things below him, to provoke.

y. 347, 348. *For Knights are bound to feel no Blows — From paltry and unequal Foes.*] Still alluding to the Rules of Knight Errantry, in Imitation of *Don Quixote*, (see vol. 1. book 3. chap. 1. p. 133.) who gave the following Advice to his Squire *Sancho Pancha* : “ Friend *Sancho*, for the future, whenever thou
 “ perceivest us to be any Ways abused by such inferior Fellows,
 “ thou art not to expect, that I should offer to draw my Sword
 “ against them, for I will not do it in the least : No, do thou then
 “ draw, and chastise them as thou thinkest fit : But if any Knight
 “ come to take their Part, then will I be sure to step between
 “ thee and Danger.” (See likewise part 1. chap. 8. p. 68. vol. 2. p. 220. vol. 3. chap. 11. p. 104. And *Pharamond*, a Romance, part 3. book 4. p. 117.)

y. 351, 352. *Their Horses never give a Blow, — But when they*
make

But b'ing a *Virtuoso*, able
 To *smatter*, *quack*, and *cant*, and *dabble*,
 365 He held his Talent most *Adroit*,
 For any *mystical Exploit* ;
 As others of his Tribe had done,
 And rais'd their Prices three to one.
 For one predicting Pimp has th' Odds
 370 Of Chauldrons of plain downright Bawds,
 But as an Elf (the Devil's *Valet*)
 Is not so flight a Thing to get ;
 For those that do his Bus'ness best,
 In Hell are us'd the ruggedest ;
 375 Before so meriting a Person
 Cou'd get a Grant, *but in Reversion*,
 He serv'd two Prenticeships, and longer,
 I' th' Myst'ry of a *Lady-monger*.
 For (as some write) a Witch's Ghost,
 380 As soon as from the Body loos'd,
 Becomes a Puiney-Imp itself,
 And is another's *Witch's Elf*.

make a Leg and Bow.] Mr. Lewis (in his *History of the Parthian Empire*, 1728, p. 159.) observes, from *Dion Cassius*, " That in the Roman Battalions, in Form of a *Tortoise*, their Horses were taught to kneel." And in another Place, p. 323. that *Trajan*, in his *Parthian Expedition*, " was presented with a Horse, that was taught to adore, Kneeling upon his Fore-feet, and to bow his Head to the Ground, as *Trajan* stood before him."

y. 355, 356. *Quoth he, for many Years he drove—A Kind of Broking-trade in Love.*] Lilly confirms this in one or two Instances, (see *Life* 2^d edit. p. 34.) where he says, " He grew weary of such Employments, and burned his Books, which instructed these Curiosities." (See an Account of the *Galley-Slave* condemn'd for a *Pimp*, and a *Conjurer* : With *Don Quixote's* Dissertation on *Pimps*, part 1. book 3. chap. 7. p. 226.)

He, after searching far and near,
 At length found one in *Lancashire*,
 385 With whom he bargain'd before-hand,
 And, after hanging, entertain'd.
 Since which h' has play'd a thousand Feats,
 And practis'd all mechanic Cheats :

ψ. 384. *At length found one in Lancashire.*] The Reason why *Sidrophel* is said to find a Witch in *Lancashire*, rather than any other Country, is, because it has always been a Tradition, that they have abounded there, more than in all the Kingdom. Hence came the vulgar Expression of a *Lancashire Witch*: And the Tradition might probably take it's Rise from some reputed Witches, who were try'd there in the Reign of King *James the First*; and I think, cast for their Lives; but 'twas probably by Judges, that ran in but too much with the Court Stream, and favour'd the Monarch's Opinion in his *Dæmonology*; and fancied, because they had their nightly Meetings, they could be nothing else but Witches, though in reality (as I have been inform'd by one who read the Narrative of them, published in those Times) they were neither better nor worse than *Sheep-Stealers*.

Mr. *Burton* (Fellow-Sufferer with Mr. *Pryn* and Dr. *Bastwick*, as Mr. *Byron* observes, from *Pryn's New Discovery of the Prelate's Tyranny*, p. 82.) complain'd, " That upon his being imprisoned in *Lancaster Castle*, he was put into a high Chamber ill-floor'd, so that he was in Danger of falling through it. — And that to make it more grievous to him, they put, into the Room under it, a Company of Witches, who were in that Prison, when he came thither." (See an Account of the *Pendle-Forest Witches*, who were condemn'd at the Assizes at *Lancaster* 1633, or 1634, but repriev'd, and afterwards clear'd from the Aspersions, by the Boy who was suborn'd to be Evidence against them. *Webster's Displaying of suppos'd Witchcraft*, chap. 14. p. 276, &c. and chap. 17. p. 347, &c.)

ψ. 389, 390. *Transform'd himself to th' ugly Shapes—Of Wolves, and Bears, Baboons, and Apes*] *Le Blanc* seems to give in to the Possibility of this Kind of Transformation. (See *Travails*, part 2. chap. 18.) But *Wierus* sneers this Opinion: And after having exposed a fabulous Instance from *William of Malmesbury*, of Pranks of this Kind play'd by two Witches at *Rome*, who kept an Inn, and now and then metamorphos'd a Guest into a Horse, Sow, or Ass: He concludes, *At hæ, & similes nugæ eandem fortiantur fidem, quam Apuleius & Luciani metamorphosis meretur. De Præstigiis*

Transform'd himself to th' ugly Shapes
 390 Of *Wolves*, and *Bears*, *Baboons*, and *Apes*;
 Which he has vary'd more than *Witches*,
 Or *Pharaoh's Wizards* cou'd their *Switches*;
 And all with whom h' has had to do,
 Turn'd to as monstrous Figures too.

Præstigiis Dæmonum, lib. 4. cap. 10. Vide etiam *Lamberti Dænæi*, lib. de *veneficis*, &c. 1574. cap. 3. p. 59, 60. *Webster's Displaying of suppos'd Witchcraft*, chap. 5. p. 83. There was a Story of this Kind much taken Notice of in those Times, and banter'd by Mr. *Cleveland*. (*On a Miser*, Works, p. 76.)

Have you not heard the abominable Sport,
 A Lancashire Grand-Jury will report?
 A Soldier with his Morglay watch'd the Mill,
 The Cats they came to feast, when lustly Will
 Whips off great Puss's Leg, which by some Charm
 Proves the next Day such an old Woman's Arm.

See Note on Part I. Canto I. §. 350.

See more Instances, *Saxonis Grammatici Histor. Danic.* lib. 1. p. 10. de *Hartarenâ Præstigiatore*. *Stephani Stephani*, not. in lib. 1. *Histor. Danic.* p. 43. *Scot's Discovery of Witchcraft*, book 5. p. 89, &c. 93, 94. where the Opinion is exposed. Dr. *Bulwer* (*Artificial Changeling*, sc. 24. p. 516.) observes from Mr. *Scot*, and other Writers, "That the wonderful Experiments of *natural Magic*, which are only done in appearance, are very many: "To set a Horse's or Ass's Head upon a Man's Neck and "Shoulders, cut off the Head of an Horse or an Ass," (before they be dead, otherwise the Virtue or Strength thereof will be less effectual) "and make an Earthen Vessel of a fit Capacity to "contain the same; and let it be fill'd with the Oil and Fat "thereof, cover it close, and dawb it over with Lome: Let it "boil over a soft Fire three Days, that the Flesh boil'd may "run into Oil, so as the bare Bones may be seen; beat the "Hair into Powder, and mingle the same with the Oil, and "anoint the Heads of the Standers by, and they shall seem to "have Horses or Asses Heads. If Beasts Heads be anointed "with the like Oil, made of a Man's Head, they shall seem to "have Mens Faces, as diverse Authors soberly affirm." See *Scot's Discovery of Witchcraft*, book 13. p. 315.

§. 392. Or *Pharaoh's Wizards cou'd their Switches*.] See *Exodus* vii. 11. *King James's Dæmonology*, book 1. chap. 6. Works, p. 105.

395 Witness myself, whom h' has abus'd,
 And to this beastly Shape reduc'd,
 By feeding me on *Beans* and *Pease*,
 He crams in nasty Crevices,
 And turns to Comfits by his Arts,
 400 To make me relish for Differts,
 And one by one with Shame and Fear,
 Lick up the candy'd Provender.
 Beside—But as h' was running on,
 To tell what other Feats h' had done,
 405 The Lady stopt his full Career,
 And told him now 'twas time to hear;
 If half those Things (*said she*) be true,
 (*They're all (quoth he) I swear by you*)
 Why then (*said she*) That *Sidrophel*
 410 Has damn'd himself to th' Pit of Hell;
 Who, mounted on a Broom, the *Nag*,
 And *Hackney* of a *Lapland Hag*,

v. 411, 412. *Who, mounted on a Broom, the Nag—And Hackney of a Lapland Hag.*] See *Scheffer's Account of a Lapland Witch* in the Town of *Luhlaby*, who flew through the Cieling of a Chamber. *History of Lapland*, Octavo, chap. 11. p. 157. Dr. *Heywood* seems to give in to his Opinion, in the Case of the Maid of *Bergamus*, &c. (see *Hierarchy of Angels*, lib. 4. p. 257, 258.) and Mr. *Glanvil* in the Cases of *Richard Jones*, of *Shipton Mallet*, and of *Elizabeth Styles*. (*Saducismus Triumphatus*, part 2. p. 124. 139.) Mr. *Scot*. (See *Discovery of Witchcraft*, book 3. chap. 1. p. 40.) gives the following Account: “He (the Devil) teacheth
 “them to make Ointments of the Bowels and Members of Chil-
 “dren, whereby they ride in the Air, and accomplish all their
 “Desires.—After Burial they steal them out of their Graves,
 “and seethe them in a Caldron, until their Flesh be made pota-
 “ble: Of which they make Ointment, by which they ride in
 “the Air.” Vide *Unguent. Mallei Maleficarum*, tom. 1. par. 11. Quæst. cap. 11. p. 240.

Strigibus per unguentum prædictum diabolicum possibile est ac-
 cidisse.

In Quest of you came hither Post,
 Within an Hour (I'm sure) at most ;
 415 Who told me all you swear and say,
 Quite contrary another Way ;
 Vow'd that you came to him, to know
 If you shou'd carry me or no ;
 And would have hir'd him and his Imps,
 420 To be your Match-makers and Pimps,
 T'engage the Devil on your Side,
 And steal (like *Proserpine*) your Bride.
 But he disdaining to embrace
 So filthy a Design and base,
 425 You fell to vapouring and huffing,
 And drew upon him like a Ruffin ;
 Surpriz'd him meanly, unprepar'd,
 Before he had time to mount his Guard ;
 And left him dead upon the Ground,
 430 With many a Bruise and desperate Wound :

cidisse, aut accidere somnium vehementissimum, & somniare se ad loca deportatas longinqua, in catos converti, vel quæcunque alia facere, etiam vel pati, quæ postmodum se putant in veritate fecisse, vel passas esse. Fra. Bartholi de Spinâ Quæst. de Strigibus, tom. 4. Mallei Quarundum Maleficar. p. 461.

Wierus exposes the Folly of this Opinion, and proves it to be *diabolical Illusion*, and to be acted only in Dreams. *Oldham* likewise sneers it. (*Works*, 6th edit. p. 254.)

*As Men in Sleep, though motionless they lie,
 Fledg'd by a Dream, believe they mount and fly ;
 So Witches some enchanted Wand bestride,
 And think they through the airy Regions ride.*

See more, *Scot's Discovery of Witchcraft*, book 3. chap. 3. p. 43. &c. book 10. chap. 8. p. 134, &c. *Webster's Displaying of suppos'd Witchcraft*, cap. 5. p. 69. *Life of William Duke of Newcastle*, by his *Dutchess*, p. 144. *Baker's History of the Inquisition*, p. 172.

Y. 422. *And steal (like Proserpine) your Bride.*] “ *Proserpine*
 “ (says the Author of the *Spectator*, N^o 365.) was out a Maying,
 “ when

- Swore you had broke, and robb'd his House,
 And stole his *Talismanique* Louse,
 And all his new-found old *Inventions*,
 With flat felonious Intentions :
 435 Which he could bring out, where he had,
 And what he bought them for, and paid :
 His Flea, his *Morpion*, and *Punese*,
 H' had gotten for his proper Ease,
 And all in perfect Minutes made,
 440 By th' ablest Artist of the Trade :
 Which (he could prove it) since he lost,
 He has been eaten up almost ;
 And altogether might amount
 To many Hundreds on Account :

“ when she met with the fatal Adventure.” To which *Milton* alludes, when he mentions,

————— *That fair Field*
Of Enna, where Proserpine gath'ring Flowers,
Herself a fairer Flower, by gloomy Dis
Was gather'd. —————

ψ. 432. *And stole his Talismanique Louse.*] There is a great deal of Humour in this Expression. The Superstition of *Talismans* is this, that in order to free any Place from Vermin, or noxious Animals of any Kind, the Figure of the Animal is made of a consecrated Metal, in a planetary Hour, (see Note on Part I. Canto I. ψ. 530.) and this is call'd the *Talisman*. The Joke then of this Thought is this, that *Sidrophel* had made a *Talismanique Louse* to preserve himself from that Vermin. He alludes again with great Humour to this Superstition, Canto II. ψ. 1555, 1556.

Each in a tatter'd Talisman
Like Vermin in Effigy slain.

(Mr. W.)

The Author of the *Turkish Spy* (vol. 4. book 4. letter 9.) mentions a Story of *Panocrates*, a famous Magician of *Egypt*, from *Lucian*, who by *Talismans* was able to transform inanimate Things into the Appearance at least of living Creatures. He likewise gives an Account of some remarkable *Talismans* at *Paris*, vol. 3. book 2. p. 25. But *Gassendus* (*Vanity of Judiciary Astrology*, chap.

445 For which h' had got sufficient Warrant
 To seize the Malefactors Errant,
 Without Capacity of Bail,
 But of a *Cart's*, or *Horse's Tail*;
 And did not doubt to bring the Wretches,
 450 To serve for *Pendulums to Watches*;
 Which, modern Virtuoso's say,
 Incline to hanging every Way.
 Beside he swore, and swore 'twas true
 That e're he went in Quest of you,
 455 He set a Figure to discover
 If you were fled to *Rye* or *Dover*;
 And found it clear, that, to betray
 Yourselfs and me, you fled this Way;

chap. 17. p. 116.) seems to sneer the Doctrine of *Talismans*, in the following Words: "I say nothing of the Election of Times, which they prescribe to be observ'd, in the making Seals, Images, Figures, Gamatives, and the like Representations, which they call *Talismans*: because 'tis obvious, that no distracted Fancy could ever have imagin'd any thing more vain, more foolish." And *Naudæus*, in *Banter of Talismans*, observes, (*History of Magic*, chap. 21) "That *Scaliger* did justly laugh at a *Fly-Driver*, who having made a little Plate, graved with Figures and Characters under a certain Constellation, had no sooner placed it in a Window to try the Experiment, but a confident Fly hanfelled it with it's Ordure." (See the superstitious Custom of the Inhabitants of *Guzarat*, *Purchase's Pilgrims*, vol. 5. chap. 8. p. 542.)

♀. 437. ————— *Morpion, and Punese*] See *Morpion*, and *Punese*. Mr. *Boyer's French Dictionary*, Tome Premiere.

♀. 450. *To serve for Pendulums to Watches.*] Dr. *Robert Hooke*, Geometry Professor of *Gresham College*, was the first Inventor of *Circular Pendulum Watches*, just before, or immediately after the Restoration of King *Charles the Second*. (See Mr. *Ward's Lives of the Professors*, &c. p. 170, 171.) Mr. *Chambers (Cyclopædia)* observes, that it is between Dr. *Hooke* and Mr. *Huygens*, that the Glory of this Invention lies; but to which of them it properly belongs,

And that he was upon Pursuit,
 460 To take you somewhere hereabout.
 He vow'd he had Intelligence,
 Of all that pass'd before and since :
 And found, that e're you came to him,
 Y' had been engaging Life and Limb,
 465 About a Case of tender Conscience,
 Where both abounded in your own Sense :
 Till *Ralpho*, by his Light and Grace,
 Had clear'd all *Scruples* in the Case :
 And prov'd that you might swear and own
 470 Whatever's by the Wicked done,
 For which, most basely to requite
 The Service of his Gifts and Light,

belongs, is greatly disputed: The *English* ascribing it to the former; the *French*, *Dutch*, &c. to the latter. Mr. *Derham*, in his *artificial Clock-Maker*, says roundly, that Dr. *Hooke* was the Inventor.

y. 480. *Turn'd th' Outside of his Eyes to white.*] A Thing much practised by the *Fanatics* of those Times, and is well banter'd in the *Tale of a Tub*, (p. 207.) under the Character of *Jack*, (namely *Calvin*, or the *Presbyterian*.) He says, "That he hired
 " a Taylor to stitch up his Collar so close, that it was ready to
 " choak him; and squeez'd out his Eyes at such a Rate, that
 " one could see nothing but the *White*." And Dr. *Echard* (*Observations upon the Answer to the Enquiry*, &c. p. 113.) that they often shew'd the heavenly Part of the Eye. Nay, this Practice of the *Puritans* is banter'd in a Song of *Ben Johnson's*. (See *Masque of the transform'd Gypsies*, Works, vol. 1. p. 70.)

Cock-Laurel wou'd needs have the Devil his Guest,
 And had him once into the Peak to dinner,
 Where never the Fiend had such a Feast,
 Provided him yet, at the Charge of a Sinner;
 His Stomach was queasy, (for coming there coach't)
 The Jogging had caus'd some Crudities rise;
 To help it, he call'd for a Puritan poach't,
 That used to turn up the Eggs of his Eyes.

The

You strove t' oblige him by main Force,
 To scourge his Ribs instead of yours ;
 475 But that he stood upon his Guard,
 And all your Vapouring out-dar'd ;
 For which, between you both, the Feat
 Has never been perform'd as yet.
 While thus the Lady talk'd, the Knight
 480 Turn'd th' Outside of his Eyes to white,
 (*As Men of inward Light are wont
 To turn their Optics in upon't.*)
 He wonder'd how she came to know
 What he had done, and meant to do :
 485 Held up his *Affidavit-Hand*,
 As if h' had been to be arraign'd :

The late ingenious Mr. *Fenton* (Poems 8^o 1717. p. 71, 72.) has
 satyriz'd those *Precisians*, in the following Lines :

*An Age most odious and accurst ensu'd,
 Discolour'd with a pious Monarch's Blood :
 Whose Fall when first the Tragic Virgin saw,
 She fled, and left her Province to the Law.
 Her merry Sister still pursu'd the Game,
 Her Garb was alter'd, but her Gifts the same.
 She first reform'd the Muscles of her Face,
 And learnt the solemn Screw for Signs of Grace ;
 Then circumcis'd her Locks, and form'd her Tone,
 By humming to a Tabor, and a Drone ;
 Her Eye she disciplin'd precisely right,
 Both when to wink, and how to turn the White :
 Thus banish'd from the Stage, she gravely next
 Assum'd the Cloke, and quibbled o'er a Text :
 But when by Miracle of Mercy shewn,
 Much suffering Charles regain'd his Father's Throne ;
 When Peace and Plenty overflow'd the Land,
 She strait pull'd off her Sattin-Cap and Band.—*

(*General Historical Dictionary*, vol. 6. p. 298.)

✓. 485. *Held up his Affidavit-Hand.*] The holding up the Right-
 hand was deem'd a Mark of Truth. Quia vero fidei propria se-
 des

Cast towards the Door a ghastly Look,
In dread of *Sidrophel*, and spoke :

Madam, if but one Word be true
490 Of all the Wizard has told you,
Or but one single Circumstance
In all th' *Aprocryphal Romance* :
May dreadful Earthquakes swallow down
This Vessel, *that is all your own* ;

des in dextera manu credebatur : ideo interdum duabus junctis manibus finge batur — Quamobrem apud veteres manus dextera tanquam res sacra putabatur. (*Charterii Imagin. Dearum, qui ab antiquis colebantur.* Edit. Lugduni 1581. p. 214.)

ψ. 493, 494. *May, dreadful Earthquakes swallow down — This Vessel, that is all your own.*] This Prevarication of our Knight is not quite so clean, as that of *Sancho Pancha*, who being brib'd by *Don Quixote* to give himself three thousand three hundred Lashes for the Disenchantment of his Mistress, *Dulcinea del Toboso* : By taking the Advantage of the Night, he bestow'd them upon a Tree in the Hearing of his Master, (vol. 4. ch. 69, 71. p. 702, 719.) This was contrary to the Laws of *Chivalry*, as *Don Quixote* observes, in the Case of his own Penance, part 1. book 3. chap. 11. p. 277.

But *Don Hudibras* might probably think to screen himself by the Authority of *Catullus*, as well as some modern Poets.

Nil metuunt jurare, nihil promittere parcunt.

Sed simul ac cupidæ mentis fatiata libido est,

Dicta nihil metuere, nihil perjuria curant.

Catulli Carm. 64. 146, 147, 148.

Cælia observes, (*Shakespear's As you like it*, act 3. vol. 2. p. 238.)
“ That the Oath of a Lover is no stronger than the Word of a
“ *Tapster*, they are both the Confirmers of false Reckonings.”
And *Mirabel* (see *Wild Goose Chase*, *Beaumont and Fletcher's Works*,
part 1. p. 452.) thus speaks to *Oriana* :

“ I have more to do with my Honesty than to fool it, or ven-
“ ture it in such Leak-Barks as Women ; I put them off, because
“ I lov'd them not, — and not for thy Sake, nor the Contracts
“ Sake, nor Vows nor Oaths ; I've made a thousand of them ;
“ they are Things indifferent, whether kept or broken ; mere
“ venial Slips, that come not near the Conscience, nothing con-
“ cerning those tender Parts, they are Trifles.” — The *Begins* of
the

495 Or may the Heavens fall, and cover
These Reliques of your constant Lover.

You have provided well, *quoth she*,
 (I thank you) for yourself and me;
 And shewn your *Presbyterian* Wits
 500 Jump punctual with the *Jesuits*,
 A most compendious Way, and civil,
 At once to cheat the *World, the Devil*,

the *Franciscan* Order were of Opinion, that whatever Lies a Man told a Woman to gain her Consent to his Desires, was not Heresy, so that he believ'd in his Heart, the carnal Act was Sin. (*Baker's History of the Inquisition*, chap. 5. p. 28.)

Jusjurandum Amatorium.

Julia sum pollicitus futurum
 Me sibi fidum, calidusque amore
 Jurejurando simul obligavi
 Me quoque scripto.
 Hisce nec vinclis tenet obligatum
 (Dum placent nymphæ, retinent amantes)
 Ventus inscriptum folio ratumque
 Cum folio aufert.

The Lover's Oath.

1.

I promised Julia to be true,
Nay, out of Zeal, I swore it too,
And that she might believe me more,
Gave her in Writing, what I swore.

2.

Nor Vows, nor Oaths, can Lovers bind,
So long as pleas'd, so long they're kind;
'Twas writ on a Leaf, the Wind it blew,
Away both Leaf and Promise flew. (The late Dean M.)

¶. 499, 500. *And shewn your Presbyterian Wits — Jump punctual with the Jesuits.*] There was but too much Truth in this Observation; for there were several *Jesuits* and *Popish Priests*, got into Livings in those Times. (See *Bishop Kennet's Register and Chronicle*, p. 231. p. 781.)

'Tis the Observation of Mr. Long, (*Ep. Ded. to his History of Popish and Fanatical Plots*) “ That the *Jesuits* and *Dissenters* have
 “ so long communicated *Politics*, that it is hard to determine,

And *Heaven* and *Hell*, *yourselves*, and *those*
On whom you vainly think t' impose.

505 Why then (*quoth he*) may *Hell* surprize.
That Trick (*said she*) will not pass twice:
I've learn'd how far I'm to believe
Your pinning Oaths upon your Sleeve,
But there's a better Way of clearing [ing;
510 What you would prove, than downright Swear.
For if you have perform'd the Feat,
The Blows are visible as yet,
Enough to serve for Satisfaction
Of nicest Scruples in the Action.

515 And if you can produce those Knobs,
Although they're but the *Witches* Drubs,
I'll pass them all upon Account,
As if your *natural* Self had don't.
Provided that they pass th' Opinion
520 Of able Juries of old Women;

“ whether there be now more *Fanaticism* in the *Jesuits*, or more
“ *Jesuitism* among the *Fanatics*.” And Mr. Petyt, (see *Visions of*
the Reformation, p. 20.) comparing the *Papists* and *Presbyterians*,
says, “ You will find, that though they have two Faces that look
“ different Ways, yet they have both the same Lineaments, the
“ same Principles, and the same Practices; and both impudently
“ deny it; like the two Men that stole the Piece of Flesh from
“ the *Butcher* in the Fable: He that took it, swore he had it not,
“ and he that had it, swore he did not take it. *Who took it? or*
“ *who has it? I don't know*, (*quoth the Butcher*) *but by Jove you*
“ *are a Couple of Knaves*. As in their *pharisaical* Disposition they
“ symbolize with the *Jew*, so in some of their Positions they
“ jump pat with the *Jesuit*: For though they are both in the
“ Extremes, and as contrary one to the other as the Scales of a
“ *Diameter*; yet their Opinions and Practices are concentric to
“ depress regal Power; both of them would bind their Kings in
“ Chains.”

Who, us'd to judge all *Matter of Facts*
For Bellies, may do so for Backs.

Madam, (*quoth he*) your *Love's a Million*,
To do is less than to be willing,
525 As I am, were it in my Power,
T' obey, what you command and more.
But for performing what you bid,
I thank you as much as if I did.
You know I ought to have a care,
530 To keep my Wounds from taking Air :
For Wounds in those that are all Heart,
Are dangerous in any Part.

I find (*quoth she*) my *Goods and Chattels*
Are like to prove but mere *drawn Battles* ;
535 For still the longer we contend,
We are but farther off the End,
But granting now we should agree,
What is it you expect from me ?

“ *Chains, and the Nobles in Links of Iron.*” (*The true Informer, who—discovereth—the chief Causes of the sad Distempers in Great Brittain, and Ireland. Oxford, 1643. p. 9.*)

*The Roman Catholics advance the Cause,
Allow a Lie, and call it Pia Fraus ;
The Puritan approves, and does the same,
Dislikes nought in it, but the Latin Name :
He flows with his Devices, and dare lie
In every Deed, on Truth, and Verity.
He whines, and sighs, and lies with so much Ruth ;
As if he griev'd, 'cause he could ne'er speak Truth.*

(*Puritan and Papist. By Mr. A. Cowley, p. 1.*)

ψ. 520. *Of able Furies of old Women.*] See ψ. 884.

ψ. 531. *For Wounds in those that are all Heart, &c.*] See Character of Little Hugo Gondibert, book 1. canto 2. p. 20. and Sanchez's

- Your plighted Faith (*quoth he*) and Word
 540 You pass in Heaven on Record,
 Where all Contracts, to have and t' hold,
 Are everlastingly enroll'd.
 And if 'tis counted Treason here
 To raze Records, 'tis much more there.
- 545 *Quoth she*, there are no Bargains driv'n,
 Nor Marriages clapp'd up in Heav'n,
 And that's the Reason, as some guess,
 There is no Heav'n in Marriages;
 Two Things that naturally press
 550 Too narrowly, to be at Ease.

tho's Advice to Don Quixote, "Whose little Heart, he says, was no
 "bigger than a Hazle-Nut," vol. 3. p. 86.

ψ. 539, 540. *Your plighted Faith (quoth he) and Word—You
 pass'd in Heaven on Record.*] The Author of a Book, intitl'd,
The Devil upon two Sticks, (vol. 1. chap. 9. p. 108. edit. 1708.)
 makes mention of a couple of young Ladies, talking upon the
 Subject of Matrimony, after their Father's Death. — "He is
 "dead at last, said the eldest, our unnatural Father, who took a
 "barbarous Pleasure in preventing our Marriage; he will now no
 "more cross our Designs. For my Part, said the youngest, I am
 "for a rich Husband, and Don Bourvelas shall be my Man.
 "Hold, Sister, replied the eldest, don't let us be hasty in the
 "Choice of Husbands; let us marry those the Powers above have
 "decreed for us; for our Marriages are registered in Heaven's Books.
 "So much the worse, dear Sister, returned the younger; for I am
 "afraid my Father will tear out the Leaf."

ψ. 543, 544. *And if 'tis counted Treason here—To raze Records,
 'tis much more there.*] I cannot learn that it is Treason to raze
 Records by any Law in Being in Mr. Butler's Time: It was made
 Felony by 8. of Richard the Second, and 8 Hen. 6. 12. See Sta-
 tute Book. Merito capitale est inconsultâ curiâ delere, vel immu-
 tare. Vide Spelmanni Glossar. sub Voce Recordum, Recordatio,
 p. 480. That Infamous Solicitor General St. John, in his Argu-
 ment against the Earl of Strafford, says, "It's Treason to embezzle
 "judicial Records." Walker's History of Independency, part. 3.
 P. 15.

Their Bus'ness there is only Love,
 Which Marriage is not like t' improve.
 Love, that's too generous t' abide
 To be against it's Nature ty'd :
 555 For where 'tis of itself inclin'd,
 It breaks loose when it is confin'd ;
 And like the Soul, it's Harboured,
 Debarr'd the Freedom of the Air,
 Disdains against it's Will to stay,
 560 But struggles out, and flies away :
 And therefore never can comply
 T' endure the Matrimonial Tie,

p. 15. *Serjeant Thorp* (one of the infamous Judges of the Times) in his Charge to the Grand Jury at York, March 20, 1648. p. 15. in his List of *Felonies* against the Possession, says, "It is Felony, if any
 " raze, imbezzle, or withdraw any Record of the Court."

Y. 545, 546, 547, 548. *Quoth she, there are no Bargains driven,—Nor Marriages clapt up in Heav'n:—And that's the Reason, as some guess,—There is no Heav'n in Marriages.*] Marriage is ridicul'd in an extraordinary Manner in this whole Speech of the Widow, she begins very wittily and satyrically. The Comparisons of Marriage to a double Horse, and of Love to an Ague, are finely imagin'd, and exceedingly well suited to the Nature of this Poem, which is *Burlesque* in Perfection. We are ready to pardon these Reflections upon that happy State of Life, because they proceed out of a Lady's Mouth. If we consider her present Case, she could not avoid making such frightful Representations of that State ; not from any Disaffection she had to it, but to deter the Knight from it ; and consequently by this Method to get quit of his Addresses, which were very disagreeable to her. (Mr. B.)

This Passage alludes to our Saviour's Answer to the *Sadducees* ; *that in Heaven there is no marrying, nor giving in Marriage.*

To which Mr. Owen, in one of his admired *Epigrams*, alludes, *Epigrammat. Johan. Owen—lib. 2. p. 21. Amor Conjugalis, p. 200. edit. 1633.*

Plurimus in cœlis amor est, connubia nulla,
 Conjugia in terris plurima, nullus amor.

There

- That binds the Female and the Male,
 Where th' one is but the other's Bail ;
 565 Like *Roman* Gaolers, when they slept,
 Chain'd to the Prisoners they kept.
 Of which the true and faithfull'st Lover,
 Gives best Security to *suffer*.
Marriage is but a Beast, some say,
 570 *That carries double in foul Way ;*
 And therefore 'tis not to b' admir'd
 It should so suddenly be tir'd :
 A Bargain at a Venture made
 Between two Partners in a Trade ;
 575 (For what's inferr'd by t'have, and t'hold,
 But something past away, and sold ?)
 That, as it makes but one of two,
 Reduces all things else as low ;

There is another in *English*, with the same Turn of Thought,
 which is given to *Dean Swift*, but how justly I cannot say.

Cries Cælia to a Reverend Dean
What Reason can be given,
Since Marriage is a holy Thing,
That there is none in Heaven ?
There are no Women there he cried,
She quick returns the Jest ?
Women there are, but I'm afraid,
They cannot find a Priest.

(Mr. C.)

*. 565, 566. Like *Roman* Gaolers, when they slept,—Chain'd to
 the Prisoners they kept.] The Custom was for the Prisoner to have
 a Chain on his Right-hand, with the other End chain'd to the
 Left-hand of the Soldier that kept him: To this *Lipsius* alludes,
 Comment. in lib. 3. *Annal. Taciti*, p. 60. edit. *Lugduni Batavor.*
 1589. Custodia militaris frequentissima, & *Romæ*, & in *Provinciis*;
 ejusque modus, ut is qui in noxâ esset, catenam manui dextræ al-
 ligatam haberet; quæ eadem militis sinistram vinciret, custodiæ
 ejus præfecti. Vide *Senecæ* lib. de *Tranquillitate Animæ*, cap. 10.

And at the best is but a Mart
 580 Between the one and th' other Part,
 That on the Marriage-Day is paid,
 Or Hour of Death, the Bet is laid;
 And all the rest of *better or worse*,
 Both are but Losers out of Purse.
 585 For when upon their ungot Heirs
 Th' entail themselves, and all that's theirs,
 What blinder Bargain e'er was driv'n,
 Or Wager laid at *six and seven*?
 To pass themselves away, and turn
 590 Their Childrens Tenants e're they're born?
 Beg one another Idiot
 To Guardians, e're they are begot;
 Or ever shall perhaps, by th' one,
 Who's bound to vouch 'em for his own,

p. 348. edit. *Parisus*, 1587. To this *Juvenal* alludes, *Sat.* 6. 560, 561.

Inde fides artis, sonuit, si dextera ferro,
 Lævaque si longo castrorum in carcere mansit.

Vide plura *Lipsii* not. id. ib. See Dr. *Whitby's* Note upon *Saint Peter's* being bound with two Chains, *Acts* xii. 7.

ψ. 575, 576. For *what's inferr'd by t' have, and t' hold,—But something pass'd away, and sold.*] The *Salisbury Missal* of 1554. might have given Satisfaction to the Widow's Scruple in this Respect, had she liv'd at that Time: where the Woman promises to *have and to hold* but for one Day. “I N. take thee N. for my “wedded Husband, to have and to hold, for this Day.” *Missal. ad us. Eccl. Sarisburiens. Rothomagi* 1554. *Ord. Sponsal.* fol. 43.

ψ. 585, 586. For *when upon their ungot Heirs—Th' entail themselves, and all that's theirs.*] *Isaac Bickerstaff*, Esq; (see his 223d *Tatler*) seems to be no great Friend to Settlements and Entails: And, for a *Motto*, has borrow'd these and the four following Lines out of our Poet.

ψ. 594. *Who's bound to vouch 'em for his own*] See *Belmour's Remark*

595 Though got b' implicit Generation,
 And gen'ral Club of all the Nation :
 For which she's fortify'd no less
 Than all the Island, with four Seas :
 Exacts the Tribute of her Dower,
 600 In ready Insolence and Power :
 And makes him pass away, to *have*
 And *bold*, to her, himself, her Slave,
 More wretched than an ancient *Villain*,
 Condemn'd to Drudgery and Tilling ;
 605 While all he does upon the By,

Remark (*Congreve's Old Batchelor*, act 1. sc. 4.) I fear *Bion's* Advice to *Lucentio* will not in all Instances hold good. "Take you Assurance of her, *cum privilegio ad imprimendum solum*, &c." (*Taming the Shrew*, act 4. vol. 2. p. 341.)

ψ. 595. *Though got b' implicit Generation.*] Sir Roger L'Estrange (vol. 2. fab. 190. *Of a Seaman well provided for*) says, "This is such another Providence as that of the good Woman's great Belly in *London*, in the Revolution of forty-one, when her Husband had been three Years in *Plymouth*. 'Tis true (says she) my Husband has been three Years away, but I have had very comfortable Letters from him."

ψ. 598. *Than all the Island, within four Seas.*] By the common Law of England, if the Husband is within the four Seas, the Jurisdiction of the King of England) so that by Intendment of Law he may come to his Wife, and his Wife hath Issue, no Proof is to be admitted, to prove the Child a Bastard, unless there is an apparent Impossibility, that the Husband should be the Father of it: if the Husband is but eight Years old, then such Issue is a Bastard, though born within Marriage: But if the Issue is born within a Day after Marriage, between Parties of full Age, when the Husband is under no apparent Impossibility, the Child is legitimate, and suppos'd to be the Child of the Husband. Dr. Wood's *Institutes of the Laws of England*, 3^d edit. p. 64. See *Shakespear's Life and Death of King John*, act 1. vol. 3. p. 171.) Owen in his *Epigrams*, lib. 1. epigram 38. is very severe upon Persons under these unhappy Circumstances.

38. *Maritus, & Mæchus.*

Maritus. Hanc ego mi uxorem duxi, tulit alter amorem ;
 Sic vos, non vobis, mellificatis apes.

Mæchus.

She is not bound to justify,
 Nor at her proper Cost and Charge
 Maintain the Feats, he does at large.
 Such hideous Sots were *those obedient*
 610 *Old Vassals*, to their Ladies Regent;
 To give the Cheats, the *eldest Hand*
 In *foul Play*, by the Laws o' th' Land;
 For which so many a *legal Cuckold*
 Has been run down in Courts, and truckled.
 615 A Law that most unjustly yokes
 All *Johns of Stiles*, to *Joans of Noakes*,

Marcius. Hos ego filiolos feci, tulit alter honores;
 Sic vos, non vobis, nidificatis aves.

¶ 603. *More wretched than an ancient Villain.*] “*Villanage*
 “ (says the Author of the printed Notes) is an ancient Tenure,
 “ by which the Tenants were obliged to perform the most abject
 “ and slavish Services for their Lords.” See an Account of this
 Tenure, *Cowel's Interpreter*. *Selden's Notes upon Drayton's Poly-*
olbion, p. 302. *Sommer's Treatise of Gavel-kind*, p. 58. 66. 72, 73,
 Bishop Kennet's edit. Sir Henry Spelman's *Glossary*. *Sberingham de*
Gentis Anglorum Origine, p. 56.

¶ 613. *A legal Cuckold.*] One that has prov'd himself such
 upon a legal Trial with the Cuckold-Maker, in order to recover
 Damages. (See Sir Roger L'Estrange's merry Story, of a *Cuckold*
by the Courtesy of England, part 2. fab. 148.) “The Story is well
 “ known (says Mr. Ray, *English Proverbs*, 2d edit. p. 69.) of an
 “ old Woman, who hearing a young Fellow call his *Dog Cuckold*,
 “ said to him, *are you not ashamed to call a Dog by a Christian's*
 “ *Name?*” (See *John Taylor's Wit and Mirth*, Works, p. 186.
 The Story of Sir Gervase Clifton, and Sir Edmund Bacon. *Earl of*
Strafford's Letters, vol. 2. p. 141. *Ephraim Weed's Letter, Spectator*,
 No. 450.)

There is a very whimsical Petition (*Spectator*, No. 629. of B. B.
 Esq; who desired the Honour of Knighthood, for having *cuckolded*
 Sir T. W. a notorious Roundhead.

¶ 616. *All Johns of Stiles, to Joans of Nokes.*] Two fictitious
 Names, only made use of by young Lawyers in stating Cases.
 These imaginary Persons have been so long set at Variance by the
 Gentlemen of the long Robe, that at length they grew weary
 of

Without Distinction of Degree,
 Condition, Age, or Quality;
 Admits no *Pow'r of Revocation*,
 620 Nor *valuable Consideration*,
 Nor *Writ of Error*, nor *Reverse*
 Of *Judgment* past, *for better or worse*:
 Will not allow the Priviledges
 That Beggars challenge under Hedges,
 625 Who, when they're griev'd, can make dead
 Their spiritual Judges of Divorces; [Horses

of being involuntary Opponents, and agreed to join in this humorous Petition for Relief to the *Spectator*.

The *humble Petition of John of Nokes, and John of Stiles*,
 Sheweth,

“ That your Petitioners have had Causes depending in *Westminster-Hall* above five hundred Years: and that we despair of
 “ ever seeing them brought to an Issue: That your Petitioners
 “ have not been involv'd in those Law-Suits, by any litigious
 “ Temper of their own, but by the Instigation of contentious
 “ Persons: That the young Lawyers, in our Inns of Court, are
 “ continually setting us together by the Ears; and think they do
 “ us no Hurt, because they plead for us without a Fee: That
 “ many of the Gentlemen of the Robe have no other *Clients* in
 “ the World besides us two: That when they have nothing else
 “ to do, they make us *Plaintiffs*, and *Defendants*, though they
 “ were never retain'd by either of us: That they traduce, condemn, or acquit us without any manner of Regard to our Reputation and good Names in the World. Your Petitioners therefore humbly pray, that you will put an End to the Controversies which have been so long depending between us: And that our Enmity may not endure from Generation to Generation; it being our Resolution to live hereafter as becometh Men of peaceable Dispositions.” *Spectator*, No. 577. See No. 563. (Mr B.)

Like him, that wore the Dialogue of Clokes,
 This Shoulder John a Stiles, that John of Nokes.

(*Cleveland's Works*, p. 43.)

ſ. 627, 628. While nothing else, but Rem in Re,—Can set the proudest Wretches free.] We have an Instance to the contrary, in the

While nothing else, but *Rem* in *Re*,
 Can set the proudest Wretches free :
 A Slavery, beyond enduring,
 630 But that 'tis of their own procuring :
 As Spiders never seek the Fly,
 But leave him, of himself, t' apply ;
 So Men are by themselves employ'd,
 To quit the Freedom they enjoy'd,
 635 And run their Necks into a Noose,
 They'd break 'em after, to break loose.

the poor *Cavalier Corporal* (see *Tatler*, No 164.) who being condemned to die, wrote this Letter to his Wife the Day before he expected to suffer, thinking it would come to Hand the Day after his Execution.

“ Dear Wife,

“ Hoping you are in good Health, as I am at this present
 “ writing : This is let you know, that Yesterday, between the
 “ Hours of eleven and twelve, I was hang'd, drawn, and quar-
 “ ter'd. I died very penitently, and every Body thought my
 “ Case very hard. Remember me kindly to my poor fatherless
 “ Children.

“ Your's, till Death, *W. B.*”

“ It so happened, that this honest Fellow was reliev'd by a
 “ Party of his Friends ; and had the Satisfaction to see all the
 “ Rebels hang'd, who had been his Enemies. I must not omit
 “ a Circumstance which expos'd him to Raillery his whole Life
 “ after. Before the Arrival of the next Post, which would have
 “ set all Things clear, his Wife was married to a second Husband,
 “ who lived in the peaceable Possession of her ; and the *Corporal*,
 “ who was a Man of plain Understanding, did not care to stir in
 “ the Matter, as knowing that she had the News of his Death,
 “ under his own Hand, which she might have produced upon
 “ Occasion.”

The Emperor *Leo* (as my very worthy and learned Friend Dr. *Dickins*, Professor of Civil Law in the *University of Cambridge*, informs me) allowed a Separation in another Case, viz. the Case of an incurable Madness.

Per conjugium inquam, in corpus coierunt, oportetque membrum alterum alterius morbos perpeti : & divinum præceptum est,

As some whom *Death* would not depart,
 Have done the Feat themselves, by Art.
 Like *Indian Widows*, gone to Bed
 640 *In flaming Curtains*, to the Dead;
 And Men as often dangled for't,
 And yet will never leave the Sport.

quos Deus junxerit, ne separentur. Præclara quidem hæc & divina, utpote quæ a Deo pronunciata sint: verum non recte neque secundum divinum propositum hic in medium adferuntur: si enim matrimonium talem statum conservaret, qualem ejus in principio *pronuba* exhibuisset; quisquis separaret, improbus profecto esset, neque reprehensionem effugeret. Jam vero cum præ furore ne vocem quidem humanam a muliere audias, ne dum aliud quidquam eorum, quæ ad oblectamentum & hilaritatem matrimonium largitur, ab illa obtineat: quis adeo acerbum horrendumque matrimonium dirimere nolit? Ea propter sancimus, &c. Ut si quando post initum matrimonium, mulier in furorem incidat, ad tres annos infortunium maritus ferat, mœstitiamque tolleret: & nisi inter ea temporis ab isto malo illa liberetur, neque ad mentem redeat; tunc matrimonium divellatur, maritusque ab intolerabili illa calamitate exoneretur. *Imp. Leonis Novella CXI.*

Per *Novellam sequentem*: si maritus per matrimonii tempus in furorem incidat intra quinquennium; matrimonium solvi nequeat: eo autem elapso, si furor eum adhuc occupet, solvi possit.

§. 631, 632. *As Spiders never seek the Fly,—But leave him, of himself, to apply.*] This is a Mistake, if what *Moufet* says be true (*Insector. Theatr.* p. 72.) *Araneorum* quædam genera muscas venantur, iis denique vescuntur. Which is confirm'd by *Dr. Lister. Hist. de Araneis in Genere*, lib. 1. cap. 5. *Hist. Animal. Angliæ*, p. 11. De *Araneis Oculonoculis*, part 2. tit. 21. p. 70. Huic *Araneo* dum in reticuli vestibulo prædæ capiendæ invigilabat; majusculam muscam conjeci, quam celeriter quidem arripuit, atque unico morfu, quantum notare potui, occidit.—

Inter cæteras muscas omnigeni culices maximè ei arrident: ejus autem venationis modum elegantissimis, verissimisque verbis enarravit *Cl. Evelynius* noster, apud doctissimum *Hockium, Micrographiæ*, observ. 48. id. ib. tit. 31. p. 88. See an Account of *Darting Spiders* catching Gnats, *Philosophical Transactions*, vol. 3. num. 50. p. 1015.

§. 633. ————— *Employ'd.*] Betray'd in all Editions, but qu. whether employ'd is not a better Reading.

§. 637. *Whom Death would not depart.*] Alluding to the several
 Reviews

Nor do the Ladies want Excuse
 For all the Stratagems they use,
 645 To gain th' Advantage of the Set,
 And lurch the amorous Rook and Cheat.
 For as the *Pythagorean* Soul
 Runs thro' all Beasts, and Fish, and Fowl,

Reviews of the *Common Prayer* before the last; where it stands *Till Death us depart*: And then alter'd, *Till Death us do part*.

ŷ. 636, 640. *Like Indian Widows, gone to Bed—In flaming Curtains, to the Dead.*] The Women in *England*, who murder the Husbands, as Guilty of petty Treason, are burnt. *Jacob's Law Dictionary*. The *Indian* Custom is mentioned by several Travelers. See *Purchase's Pilgrims*, part 2. p. 1724. 1749, 1750. *Gemelli Careri*. *Churchill's Collections*, vol. 4. p. 216. *Thevenot's Travels*, part 3. chap. 49. p. 85. My Friend, the Rev^d Mr. *W. Smith* of *Bedford*, informs me, that he was assured by Dr. *Paton* a Person of Veracity, who had inquired thoroughly into this Affair, in the *East-Indies*, of two or three *English* Merchants who had been up so far in the Country, as to be *Spectators*: That the cruel Scene was as follows: There was a large Pile of Wood got ready, and kindled as soon as the Corps was laid thereon: The Widow was work'd up by spirituous Liquors, as well as by the Enthusiastic Speeches of the *Brachmans*, till she was mad enough to do any thing: However if she refus'd to throw herself in voluntarily, they then made her dead Drunk, and threw her in, contrary to her natural Inclinations. (See Mr. *Marshall's Letter to Dr. Coga*, &c. *Miscellanea Curiosa*, vol. 3. p. 253. 2^d edit. See the Rise of this Custom in the *East-Indies*. Mr. *G. Sandys's* Notes upon the tenth Book of *Ovid's Metamorph.* p. 193.) This was anciently practis'd in some Places, according to *Diodorus Siculus*: (*Bibliotheca*, lib. 17. p. 419. edit. *Basil.* 1548.) who makes Mention of a People conquer'd by *Alexander the Great*, where the Wife was burnt with her dead Husband; and gives the following Reason for it: *Transiit ad Catharos, quæ gens lege illud scitum habet, & observat: uti uxor cum marito mortuo incendatur; idque ob foeminæ cujusdam veneficium cum marito patratum, à barbaris institutum ferunt.* See the same Account, Sir *John Maundevile's Voyage*, &c. edit. 1727. chap. 15. p. 206, 207. And a remarkable Story, *Acosta's History of the Indians*, lib. 5. chap. 7. p. 346. Of a *Portuguese*, with one Eye, whom the *Barbarians* would have sacrific'd to accompany a Nobleman that was dead: who said unto them: "That those in the other World would
 " make small Account of the Dead, if they gave him a blind

And has a Smack of ev'ry one ;
 650 So Love does, and has ever done.
 And therefore, though 'tis ne'er so fond,
 Takes strangely to the Vagabond.
 'Tis but an Ague that's reverst,
 Whose hot Fit takes the Patient first,
 655 That after burns with Cold as much
 As Ir'n in *Greenland* does the Touch :
 Melts in the Furnace of Desire,
 Like Glass, that's but the Ice of Fire ;
 And when his Heat of Fancy's over,
 660 Becomes as hard and frail a Lover.
 For when he's with Love-Powder laden,
 And prim'd and cock'd by *Miss* or *Madam*,
 The smallest Sparkle of an Eye
 Gives Fire to his Artillery ;
 665 And off the loud Oaths go, but, while
 They're in the very Act, recoil,

“ Man for his Companion ; and that they had better give him
 “ an Attendant with both his Eyes. The Reason being found
 “ good by the *Barbarians*, they let him go.”

y. 647. *For as the Pythagorean Soul.*] *Cornelius Agrippa*. (*De Anima Par. Poster. Op.* cap. 52. p. 114.) has put together the several Opinions of the ancient *Heathen Poets*, and *Philosophers*, upon this Subject. (Vide etiam *Pancirolli Rer. Memorab.* par. 1. tit. 47. p. 221. See *Fum Hoam's Transmigrations, Chinese Tales*, vol. 1, 2.)

Mr. *Bulstrode* has wrote an *Essay on Transmigrations*, in Defence of *Pythagoras* ; an Abstract of which is published by Mr. *Stackhouse*, in the Appendix to his Translation of *Chinese Tales*, 2^d edit. 1740. p. 236. And Mr. *Addison* has merrily exposed this Opinion, in *Pug's Letter to his Mistress*, *Spectator*, N^o 343.

y. 656. *As Ir'n in Greenland does the Touch.*] Those Persons, who have been so unfortunate as to winter in *Greenland*, and surviv'd it, tell us, that the Cold is so extreme, that, if they touch a
 Piece

Hence 'tis, so few dare take their Chance
 Without a sep'rate Maintenance:
 And Widows, who have try'd one Lover,
 670 Trust none again till th' have made over.
 Or if they do, before they marry,
 The Foxes weigh the Geese they carry:
 And e're they venture o'er a Stream,
 Know how to size themselves, and them.
 675 Whence witti'st Ladies always chuse
 To undertake the heaviest Goose.
 For now the World is grown so wary
 That few of either Sex dare marry,
 But rather trust on Tick, t' Amours,
 680 The *Cross* and *Pile* for *Bett'r* or *Worse*:
 A Mode that is held honourable
 As well as *French*, and fashionable.
 For when it falls out for the best,
 Where both are incommoded least,

Piece of Iron, it will stick to their Fingers, and even bring off the Skin: Some *Sailors* left there in King *Charles the Second's* Time, confirm the Truth of this, as may be seen at large in *Harris's Collections and Voyages*. (See *Moll's Geography*, part 2. p. 28. edit. 1701. *Lediard's Naval History*, vol. 1. p. 121, 122.)

Iron and other Metals burn upon the Touch in *Russia*, (see Dr. *Giles Hetcher's Account of Russia*. *Purchase's Pilgrims*, part 3. lib. 3. p. 415.) as appears from the Story of a liquorish Servant, who taking a pewter Dish of some sweet Sauce from his Master's Table, into the next Room, lick'd it, and paid the Skin of his Tongue for that sweet Taste.

And Mr. *Purchase* observes elsewhere, (part 4. lib. 6. p. 1205.) that *Robert Harris*, going to blow his Nose with his Fingers, in the *Streights of Magellan*, happened to cast it into the Fire.

y. 672. *The Foxes weigh the Geese they carry.*] This Story is mentioned by Sir *K. Digby*, *Treatise of Bodies*, chap. 36. f. 38. p. 388. 1645. to which I refer the Reader, and to his Reflections upon it.

685 In Soul and Body two, unite,
 To make up one *Hermaphrodite* :
 Still amorous, and fond, and billing,
 Like *Philip* and *Mary on a Shilling*,
 'Th' have more Punctilio's and Capriches
 690 Between the Petticoat and Breeches,
 More petulant Extravagances,
 Than Poets make 'em in Romances.
 Though when their Heroes 'spouse the Dames,
 We hear no more of Charms and Flames :
 695 For then their late Attracts decline,
 And turn as eager as *prick'd Wine* ;

ψ. 686. *To make up one Hermaphrodite.*] See an Account of *Hermaphrodites*, and the Original of the Name. *Diodor. Sicul. Rer. Antiquar.* lib. 5. cap. 1. *Spanish Mandevile*, 1600, folio 7. *Stowe's Annals* by *Howes*, p. 187. *Haywood's Hierarchy of Angels*, book 7. p. 477. *Mr. G. Sandys's Notes upon the fourth Book of Ovid's Metamorphosis*, p. 94. edit. 1640. *Bulwer's Artificial Changeling*, sc. 21. p. 389, 390. *Cleveland's Works, upon an Hermaphrodite*, edit. 1677. p. 25. *An exact Narrative of an Hermaphrodite*, *Philosophical Transactions*, num. 32. p. 624. vol. 16. num. 186 p. 282. And *Mr. Cheselden's Account of a Native of Angola, in Afric, shewn in London*, 1740. *Anatomy*, 5th and 6th Editions, p. 314.

ψ. 687, 688. *Still amorous, and fond, and billing,—Like Philip and Mary on a Shilling.*]

*Thus did Nature's Vintage vary,
 Coining thee a Philip and Mary.*

Cleveland upon an Hermaphrodite, p. 27.

In *Philip* and *Mary Shillings*, (one of which I have by me coin'd in the Year 1555.) the Faces are placed opposite to each other, and pretty close.

ψ. 693, 694. *Though when their Heroes 'spouse the Dames,—We hear no more of Charms and Flames.*] *Mr. Ray* (in his *English Proverbs*, p. 63.) produces some coarse proverbial Sayings upon this Subject. When a Couple (says he) are newly married, the first Month is *Honey-Moon*, or *Smick-Smack*; the second is *hither and thither*; the third is *Thwack-Thwack*; the fourth, the *Devil take them, that brought thee and I together*.

Nay,

And all their Catterwauling Tricks,
 In earnest to as jealous Piques :
 Which th' Ancients wisely signify'd
 700 By th' yellow Mantos of the Bride :
 For Jealousy is but a kind
 Of *Clap* and *Grincam* of the Mind,
 The natural Effects of Love,
 As other Flames and Aches prove :
 705 But all the Mischief is, the Doubt
 On whose Account they first broke out.
 For though *Chineses* go to Bed,
 And lie in, in their Ladies Stead,

Nay, the Author of the *Tatler* observes, (N^o 150.) " That
 " he had known a fond Couple quarrel in the very Honey-
 " Moon."

Y. 699, 700. Which th' Ancients wisely signify'd—By th' yellow
Mantos of the Bride.] *Juvenal* thus describes *Messalina*, when she
 was going to be married to *Silius*, alluding to the Colour of her
 Mantle. *Sat.* 10. 333, 334.

————— *Dudum sedet illa parato*

Flameolo—————

Adorn'd in bridal Pomp, she sits in State.

Mr. Dryden.

*Lutei video honorem antiquissimum in Nuptialibus Flammeis totum
 in fœminis concessum. Plinii Nat. Hist. lib. 21. cap. 8. Vide
 Plura, Erasmi Op. vol. 1. p. 1139. vol. 5. p. 598. Guidonis
 Pancirolli Rer. Memorab. part 1. tit. 59. De Nuptiis, p. 319.
 Chartarii Imagin. Deor. qui ab antiquis colebantur, p. 136. Notes
 upon Lucretius, 1714. vol. 1. p. 304, 305.*

Y. 702 ——— *Grincam.*] Alter'd to *Crincum*, 1710.

Y. 707, 708. For though *Chineses* go to Bed,—And lie in, in
 their Ladies Stead.] * The *Chinese* Men of Quality, when their
 Wives are brought to Bed, are nurs'd and tender'd with as much
 Care as Women here, and are supplied with the best strengthen-
 ing and nourishing Diet, in order to qualify them for future
 Services." This is the Custom of the *Brasilians*, if we may be-
 lieve *Maffeus*, (see *Purchase's Pilgrims*, vol. 5. book 9. chap. 4.
 p. 906.) who observes, " That Women in Travail are delivered

And, for the Pains they took before,
 710 Are nurs'd, and pamper'd to do more :
 Our *Green-men* do it worse, when th' hap
 To fall in Labour of a Clap ;
 Both lay the Child to one another :
 But who's the *Father*, who the *Mother*,
 715 'Tis hard to say in Multitudes,
 Or who imported the *French* Goods.
 But Health and Sickness b'ing all one,
 Which both ingag'd before to own,
 And are not with their Bodies bound
 720 To *worship*, only when they're found,
 Both give and take their equal Shares
 Of all they suffer by false Wares :
 A Fate no Lover can divert
 With all his Caution, Wit, and Art.
 725 For 'tis in vain to think to guess
 At Women by *Appearances* ;

“ without great Difficulty, and presently go about their Household
 “ Business : The Husband in her Stead keepeth his Bed, is visited
 “ by his Neighbours ; hath his Broths made him, and Junkets sent
 “ to comfort him.” (See *Baron Pollnitz's Memoirs*, vol. 2. p.
 396.)

y. 719, 720. *And are not with their Bodies bound—To wor-
 ship—*—] Alluding to the Words to be spoke by the
 Man, in the Office of Matrimony : *With my Body I thee worship*,
 i. e. *With my Body I thee honour* ; for so the Word *worship* signifies
 in this Place. Vide *Buceri Script. Anglican.* p. 443. *Seldeni Uxor
 Ebraic.* lib. 2. cap. 27. Mr. *Wheatley's Rational Illustration*, fol.
 edit. p. 410.

y. 725, 726. *For 'tis in vain to think to guess—At Women by
 Appearances.*] Do we think the Widow speaks her own Senti-
 ments, or is sincere in her Satire ? If she is, I am afraid she
 will lie under a heavy Censure from the Ladies, for inveighing so
 freely

That paint and patch their *Imperfections*
 Of *intellectual Complexions* :
 And daub their Tempers o'er with *Washes*
 730 As artificial as their Faces ;
 Wear, under Vizard-Masks, their *Talents*
 And *Mother-wits*, before their Gallants ;
 Until they're hamper'd in the Noose,
 Too fast to dream of breaking loose :
 735 When all the Flaws they strove to hide
 Are made unready with the Bride,
 That with her Wedding-Clothes undresses
 Her Complaisance and Gentileffes :
 Tries all her Arts to take upon her
 740 The Government, from th' easy Owner :
 Until the Wretch is glad to wave
 His lawful Right and turn her Slave ;
 Find all his *Having* and his *Holding*,
 Reduc'd t' eternal *Noise* and *Scolding* ;

freely against her own Sex, and revealing their Secrets : But after all, what have the Ladies to fear from this Female Satyrift ? Nothing : For as long as Love continues to be (as it has hitherto) a blind, universal, and irresistible Passion, they need not fear any Diminution of their Conquests from such Satyrical Railleries. (Mr. B.)

ψ. 730. *As artificial as their Faces,*] See *Spectator* N^o 41.

ψ. 735. *When all the Flaws they strove to hide, &c.*] See *Devil upon two Sticks*, vol. 1. p. 32. 6th edit. Dean Swift's Description of *Corinna*, *Miscellanies*, vol. 5. p. 28. And the Story of the young *Florentine*, *Lupton's Thousand notable Things*, book 11. sect. 398. p. 328. *Lady's Travels into Spain*, part 2. letter 7. p. 120. 5th edit.

ψ. 743, 744. *Find all his Having and his Holding,—Reduc'd t' eternal Noise and Scolding.*] Vide *Juvenal*, sat. 6. 283, &c. *Chaucer's Prologue in the Merchant's Tale*, and the *Tale itself*,
 L 4 fol.

- 745 The conjugal *Petard*, that tears
 Down all *Portcullices* of Ears,
 And makes the Volley of one Tongue,
 For all their leathern Shields too strong;
 When only arm'd with Noise, and Nails,
 750 The Female Silk-worms ride the Males,

fol. 21. edit. 1603. *Machiavel's Marriage of Belphegor*: *L' E-strange's Fable of a Woman and Thrushes*, vol. 1. fab. 428. *Old Cheese*, Dr. King's *Miscellanies*. *Poggini's Fable of a Taylor and his Wife*. *L' Estrange's Fables*, part 1. fab. 354, fab. 423. *Of a Bladder with Beans in it*.

At *Pequin* in *China*, there are Houses, or Hospitals for the *dumb*, supported by the Fines impos'd upon *Regraters*, and *scolding Women* (*Purchase's Pilgrims*, part 3. lib. 2. p. 276.) See the Method of curing *Scolds* at *Newcastle*, and *Walsal*, in *Staffordshire*, by an Iron Collar about the Neck, and a Plate of Iron put in the Mouth, to keep the Tongue down. Dr. *Plot's Natural History of Staffordshire*, chap. 9. sect. 97. p. 389.

✓. 745, 746. *The conjugal Petard, that tears—Down all Portcullices of Ears.*] *Petard* an hollow Engine made of Metal, in the Form of a High-crown'd Hat, charg'd with fine Powder, and fix'd to a thick Plank, call'd the *Madrier*, in order to break down Gates, Portcullices, &c. *Baily's Dictionary*.

Port Cullis, a falling Gate, or Door like an Harrow, hung over the Gates of fortified Places, let down to keep an Enemy out of a City. *Baily*.

Petruchio, in the *Taming of a Shrew*, (*Shakespear's Works*, vol. 2. p. 291.) seems to question the Truth of this Assertion.

- “ Think you (says he) a little Din can daunt my Ears?
 “ Have I not in my Time heard Lions roar?
 “ Have I not heard the Sea puff'd up with Winds,
 “ Rage like an angry Boar chaf'd with Sweat?
 “ Have I not heard great Ordnance in the Field?
 “ And Heavens Artillery thunder in the Skies?
 “ Have I not in a pitched Battle heard
 “ Loud Larums, neighing Steeds, and Trumpets clangue?
 “ And do you tell me of a Woman's Tongue,
 “ That gives not half so great a Blow to hear,
 “ As will a Chesnut in a Farmer's Fire?
 “ Tush, Tush, fear Boys with Bugs.

Transform 'em into *Rams* and *Goats*
 Like *Syrens* with their charming Notes :
 Sweet as a *Screech-Owl's Serenade*
 Or those enchanting Murmurs made
 755 By th' Husband *Mandrake*, and the Wife,
 Both bury'd (like themselves) alive.

ψ. 750. *The Female Silk-worms ride the Males.*] See *Virginia's Discovery of Silk-worms*, by Edward Williams, 1650, p. 20.

ψ. 751, 752. *Transform 'em into Rams and Goats, — Like Syrens with their charming Notes.*] * The *Syrens*, according to the Poets, were three Sea Monsters, half *Women* and half *Fish*; their Names were *Parthenope*, *Ligea*, and *Leucosia*. Their usual Residence was about the Island of *Sicily*, where, by the charming Melody of their Voices, they used to detain those that heard them, and then transform'd them into some Sort of brute Animals.

Monstra maris Sirenes erant; quæ voce canorâ
 Quam libet admissas detinuere rates.

Ovid. de Arte Amandi, lib. 3. 311, 312.

Vide not. varior. *Nacleri Chronograph.* vol. 2. *Generat.* 20. p. 625. *Purchase's Pilgrims*, part 4. lib. 6. p. 1240. lib. 10. p. 1887. *Webster's displaying of suppos'd Witchcraft*, chap. 15. p. 285, 286, 287.

ψ. 753. *Sweet as a Screech-Owl's Serenade.*] See *Bysse's Art of Poetry*, 7th edit. vol. 2. p. 96. from Mr. *Dryden's Virgil*.

ψ. 754, 755. *Or those enchanting Murmurs made — By th' Husband Mandrake, and the Wife.*] * Naturalists report, that if a *Male* and *Female Mandrake* lie near each other, there will often be heard a Sort of murmuring Noise.

Vide *Plinii Nat. Hist.* lib. 25. cap. 13. *Lewini Lemnii Herbar. Biblior. Explicat.* cap. 2, p. 14, &c. *Michael Drayton's England's Heroical Epistles*, p. 95. *Gondibert* by Sir William Davenant, 2d Book, Canto 4. sect. 48. p. 161. Book 3. Canto 6. sect. 61. p. 340. *New Memoirs of Milton's Life*, by Mr. Peck, p. 248. Sir Thomas Browne has confuted this vulgar Notion, *Vulgar Errors*, book 2. chap. 6.

'Tis reported, that the *Mandrake* grows commonly under the Gallows. To this *Glareanus Vadianus* alludes, in his *Panegyric* upon T. Coryat, and his *Crudities*.

*A Mandrake grown under some heavy Tree. [Gallows near
 There, where St. Nicholas Knights, not long before, Exeter.]
 Had dropp'd their fat Axungia to the Lee.*

ψ. 757-

Quoth he, these Reasons are but Strains
 Of wanton over-heated Brains,
 Which Ralliers in their *Wit, or Drink*,
 760 Do rather wheedle with, than think.
 Man was not Man in *Paradise*,
 Until he was created twice,
 And had his better Half, his *Bride*,
 Carv'd from th' Original, his Side,
 765 T' amend his natural Defects,
 And perfect his recruiting Sex;

§. 757. *Quoth he, these Reasons are but Strains, &c.*] The Knight seems here to have too much Courage and good Sense to be baffled by the artful Widow; for he defends Matrimony with more Wit, and a greater Justness, than she had discovered, in the ridiculing of it. This must certainly yield a sublime Satisfaction to the married Readers; though it must be confess'd, that, in her Reply to this Defence, she hits upon a Topic, which very sensibly affected our Knight, and in him all those unhappy Wretches whose pretended Love is actuated by Riches and Possessions. (Mr. B.)

§. 761, 762. *Man was not born in Paradise,—Until he was created twice.*] Du Bartas speaks something like this (*Divine Weeks*, p. 225.)

*You that have seen within this ample Table,
 Among so many Models admirable,
 The admir'd Beauties of the King of Creatures,
 Come, come and see the Woman's rapturing Features;
 Without whom here Man were but half a Man,
 But a wild Wolf, but a Barbarian.—
 God therefore, not to seem less liberal,
 To Man than else to every Animal
 For perfect Pattern of a holy Love
 To Adam's Half, another Half he gave;
 Ta'en from his Side, to bind through ev'ry Age,
 With kinder Bonds, the sacred Marriage.*

See a Tract intitled, *Female Pre-eminence, &c.* By Henry Cornelius Agrippa. Translated by Henry Care, p. 6. Publ. Libr. Cambridge, 14. 6. 24.

§. 764.

Inlarge his Breed, at once, and lessen
The Pains and Labour of increasing,
 By changing them for other Cares,
 770 As by his *dry'd-up Paps* appears;
 His Body, that stupendous Frame,
 Of all the World the *Anagram*,
 Is of two equal Parts compact,
 In Shape and Symmetry exact,
 775 Of which the Left and Female Side
 Is, to the manly Right, a Bride,

ψ. 764. *Carv'd from the Original his Side.]*

Adam, till his Rib was lost,
 Had the Sexes thus ingroft,
 When Providence our Sire did cleave,
 And out of Adam carved Eve;
 Then did Man about Wedlock treat,
 To make his Body up compleat;

Cleveland's Works, p. 25.

Extraxit Deus unam costam de latere ejus, & ex illâ formavit mulierem, quam *Evam* nominavit. Et non formavit eam de capite, né viro dominaretur: nec de pede, né a viro contemneretur: sed de latere formavit eam, ut amoris mutui vinculo jungerentur. (*Gobellini Personæ Cosmodromii* Æt. 1. *Meibomii Rer. Germanic. To. 1. p. 73.*)

Plato recites a Fable (*Qu. Conviv. p. 322. ed. Lugdun. 1590.*) how Man at first was created double, and for his Arrogance dissected into Male and Female. (See *Sandys's Notes upon Ovid's Metamorph. b. 4. p. 79. ed. 1640.*) in the *Romish Missal*. Vide *Ord. Sponsal. ad Usus Eccles. Sarisburiens. 1554. fol. 42.*) The *Papists* seem to think, that Woman was taken from the Left Side; and therefore Man is to take the Right-hand, whilst the Marriage Ceremony is performing.

Vir autem stet a dextris mulieris; mulier autem a sinistris viri; causa est, quia formata est ex costâ sinistri lateris *Adæ*.

Some have imagin'd, That Man has one Rib less than Women; which is ridicul'd by Sir *Tho. Browne* (*Vulgar Errors, book 7. chap. 2.*)

ψ. 771. *His Body, that stupendous Frame, &c.]* See *Cleveland's Poem upon a Hermaphrodite, ed. 1677. p. 26.*

ψ. 772.

Both join'd together with such Art,
 That nothing else but Death can part.
 Those heavenly Attracts of yours, your Eyes,
 780 And Face, that all the World surprize,
 That dazzle all that look upon ye,
 And scorch all other Ladies Tawny:
 Those ravishing, and charming Graces,
 Are all made up of two *half Faces*,
 785 That in a *mathematic Line*,
 Like those in other Heavens, join.
 Of which, if either grew alone,
 'Twould fright as much, to look upon.
 And so would that *sweet Bud*, your *Lip*,
 790 Without the other's Fellowship.
 Our noblest Senses act by Pairs,
 Two Eyes to see, to hear two Ears.
 Th' Intelligencers of the Mind,
 To wait upon the Soul design'd;
 795 But those that serve the Body alone,
 Are single, and confin'd to one.
 The World is but two Parts, that meet,
 And close at th' Equinoctial fit;
 And so are all the Works of Nature,

ψ. 772. ————— *Anagram.*] See *Baily's Dictionary*.

ψ. 797. *The World is but two Parts, &c.*] * The *Equinoctial* divides the Globe into *North* and *South*.

ψ. 819. *Unless among the Amazons, &c.*] * The *Amazons* were Women of *Scythia*, of heroic and great Atchievements; they suffer'd no man to live among them; but once every Year used to have Conversation with Men of the neighbouring Countries, by which if they had a male Child, they presently either kill'd or crippled it; but if a Female, they brought it up to the Use of
 Arms,

800 Stamp'd with her *Signature* on Matter;
 Which all her Creatures, to a Leaf,
 Or smallest Blade of Grass, receive.
 All which sufficiently declare
 How intirely Marriage is her Care,
 805 The only Method that she uses,
 In all the Wonders she produces.
 And those that take their Rules from her,
 Can never be deceiv'd, nor err.
 For what secures the *civil Life*
 810 But Pawns of *Children*, and a *Wife*?
 That lie, like *Hostages*, at Stake,
 To pay for all, Men undertake;
 To whom it is as necessary,
 As to be born and breathe, to marry.
 815 So universal, all Mankind
 In Nothing else, is of one Mind.
 For in what stupid Age, or Nation,
 Was Marriage ever out of Fashion?
 Unless among the *Amazons*
 820 Or cloister'd *Friars*, and Vestal *Nuns*;
 Or *Stoics*, who, to bar the Freaks
 And loose Excesses of the Sex,

Arms, and burnt off one Breast, leaving the other to suckle Girls.
 See an Account of the *Amazons*, *Diodor. Sicul. Rer. Antiquar.* lib. 3.
 cap. 11. *Justini Hist.* lib. 2. cap. 4. *Chronicor. Regionis*, &c.
 lib. 2. *Pistorii Hist. Scriptor. Germanicor.* vol. 1. p. 65. *Naucleri*
Chronograph. vol. 1. *Generat.* 16. *Sheringham de Gentis Anglorum*
Origine, p. 177. 379, 380. Sir *John Maundevile's Voyage*, &c. p. 186.
Sandys's Note upon Ovid's Metamorph. b. 9.

y. 821, 822, 823, 824. Or *Stoics*, who, to bar the Freaks, —
 And

- Prepost'rously would have all Women
 Turn'd up to all the World in common.
- 825 Though Men would find such mortal Feuds
 In sharing of their public Goods,
 'Twould put them to more Charge of Lives,
 Than they're supply'd with now, by Wives;
 Until they graze, and wear their Clothes,
- 830 As Beasts do, of their *native Growths* :
 For simple wearing of their Horns
 Will not suffice to serve their Turns.
 For what can we pretend t' inherit,
 Unless the Marriage-deed will bear it?
- 835 Could claim no Right to Lands or Rents,
 But for our Parents Settlements.
 Had been but younger *Sons o' th' Earth*,
 Debarr'd it all, but for our Birth.
 What Honours, or Estates of Peers,
- 840 Could be preserv'd but by their Heirs ;
 And what Security maintains
 Their Right and Title, but the *Banes*?

And lewd Excesses of the Sex,—Preposterously would have all Women—Turn'd up to all the World in common.] Of this Opinion was Plato in his *Politics* ; for which *Primeauday* animadverts upon him. (*French Academy*, 1602. p. 462.) *Diodorus Siculus* makes Mention of certain *Islanders*, who put this Opinion in Practice. (*Rer. Antiquar.* lib. 3. cap. 13.) *Mulieres minime nubunt, sed omnibus sunt communes.* — Et talea morem apud *Calecutios* adhuc esse, scribit *Munster*, *Cosmograph.* lib. 5. Sic & apud *Tyrrhenos* communia conjugia fuere, referente *Theopompo*, &c. Et quorum liberi ex communi fisco nutriebantur. — *Facet. Facetiar.* — *Fascicul. Nov. De Hanreitate* 11. p. 433, 434. This was the Custom amongst the *Ancient Britons*, *Cæsar's Comment. De Bello Gallico*, lib. 5. 14. 4. *Uxores habent deni, duodenique inter se commu-*

What Crowns could be hereditary,
 If greatest *Monarchs* did not marry?
 845 And with their Consorts *consummate*
 Their weightiest *Interests of State*?
 For all *the Amours* of Princes are
 But *Guarantees* of Peace or War.
 Or what but Marriage has a Charm,
 850 The *Rage of Empires* to disarm?
 Make Blood and Desolation cease,
 And Fire and Sword unite in Peace,
 When all their fierce Contests for *Forage*
 Conclude in Articles of *Marriage*?
 Nor does the Genial Bed provide
 855 Less for the Int'rests of the *Bride*:
 Who else had not the least Pretence
 T' as much, as *due Benevolence*;
 Could no more Title take upon her
 860 To *Virtue, Quality, and Honour*,
 Than *Ladies Errant* unconfin'd
 And *Feme-Coverts* t' all Mankind.

communes. — Sed si qui sunt ex his nati, eorum habentur liberi, a quibus primum virgines quæque ductæ sunt.

See *Purchase's Description of Iambuli Insula*, vol. 1. lib. 1. chap. 8. p. 80. and at *Cochin*, where Wives are in common. (*Le Branc's Travels*, part 1. p. 62.)

ŷ. 831, 832. *For simple wearing of their Horns — Will not suffice to serve their Turns.*] See Sir Francis Bacon's *Apophthegms*, No 81. *Resuscitatio*, 3^d edit. p. 235.

ŷ. 842. ——— *Banes.*] See *Bann's, Godolphin's Repertorium Canonicum*, chap. 33. p. 405.

ŷ. 848. ——— *Guarantees.*] [See *Baily*, and other *Ety-mological Dictionaries*.

ŷ. 865.

All Women would be of one Piece,
 The virtuous *Matron*, and the *Miss*;
 865 The *Nymphs* of chaste *Diana's* Train,
 The same with those in *Lewkner's* Lane,
 But for the Difference Marriage makes
 'Twixt Wives, and *Ladies of the Lakes*:
 Besides the Joys of *Place and Birth*,
 870 The Sexes *Paradise on Earth*;
 A Privilege so sacred held,
 That none will to their Mothers yield;
 But, rather than not go before,
 Abandon Heaven at the Door.
 875 And if th' indulgent Law allows

y. 865. *The Nymphs of chaste Diana's, &c.*] * *Diana's Nymphs*,
 all of them vowed perpetual Virginity, and were much celebrated
 for the exact Observation of their Vow.

y. 866. *Lewkner's Lane.*] * Some Years ago, swarm'd with no-
 toriously lascivious and profligate Strumpets."

y. 868. *'Twixt Wives, and Ladies of the Lake.*] Meaning the
 Stews, and alluding to the old Romance of *Sir Lancelot, and the*
Lady of the Lake. (Mr. W.)

y. 869, 870. *Besides the Joys of Place and Birth,—The Sexes Pa-
 radise on Earth.*] The Passion for Precedency among the Ladies is
 too violent and visible to be disputed. Mr. Pope has satyri-
 zed it, in his *Rape of the Lock*:

*First Ariel perch'd upon a Matadore,
 Then each according to the Rank they bore;
 For Sylphs, yet mindful of their ancient Race,
 Are, as when Women, wondrous fond of Place.*

(Mr. B.)

Timothy Treatall was indicted in the *Tatler's Court of Honour*
 (see N^o 262.) by several Ladies of his Sister's Acquaintance, for
 a very rude Affront offered them at an Entertainment, to which
 he had invited them; when he, the said Mr. *Treatall*, upon serv-
 ing up the Supper, desired the Ladies to take Place, according to
 their different Age and Seniority; for that it was the Way at his
 Table

A greater Freedom to the Spouse ;
 The Reason is, because the Wife
 Runs greater Hazards of her Life ;
 Is trusted with the *Form* and *Matter*
 880 Of all Mankind, by careful Nature.
 Where Man brings nothing but the Stuff
 She frames the wond'rous Fabric of :
 Who therefore, in a Streight, may freely
 Demand the *Clergy of her Belly*,
 885 And make it save her the same Way,
 It seldom misses to betray,
 Unless both Parties wisely enter
 Into the Liturgy Indenture.

Table to pay Respect to Years. This Indictment sets forth,
 That this Behaviour produc'd an unspeakable Confusion in the
 Company. The Author of a Book, intitled, *The Devil upon two*
Sticks, (6th edit. part 1. p. 237.) observes, " That the Wife of the
 " *Treasurer General* of the Council to the *Indies* run mad with
 " Vexation, as being obliged to turn her Coach in a narrow Street,
 " to make Way for that of the *Duchess of Medina Cæli*." (See
 Dr. Harris's *Astronomical Dialogues*, 2^d edit. p. 19.)

y. 884. *Demand the Clergy of her Belly*.] This was, and is,
 allow'd to Criminals with Child. (See *Wood's Institute of the*
Laws of England, p. 662.) 'Twas a Privilege allow'd by the
Egyptians, and other Nations, who thought it a Hardship to de-
 stroy the innocent Child with the guilty Mother. (Vide *Diodori Si-*
culi Rer. Antiquar. lib. 2. cap. 3. *De Legibus & Judiciis Ægyp-*
tiorum.)

y. 888. *Into the Liturgy Indenture*.] The Generality of the
Presbyterians were then married in the Manner injoin'd by the
Directory, and not by the *Liturgy* ; though there were some few
 Instances to the contrary : and among these, Mr. *Stephen Marshall*
 (who was a Zealot, and had a chief Hand in compiling the *Di-*
rectory) did marry his own Daughter by the Form prescrib'd in
 the Common Prayer, being unwilling to have his Daughter re-
 turn'd to him as a Whore, for Want of a legal Marriage, the
 Statute, establishing the Liturgy, not being repeal'd : and having

And though some *Fits* of small Contest
 890 Sometimes fall out among the best ;
 That is no more than ev'ry Lover
 Does from his Hackney-Lady suffer.
 That makes no Breach of Faith and Love,
 But rather (sometimes) serves t'improve.
 895 For, as in Running, *ev'ry Pace*
 Is *but between two Legs a Race*,
 In which both do their uttermost
 To get before, and win the *Post* ;
 Yet, when they're at their Race's Ends,
 900 They're still as kind and constant Friends ;

so done, he paid down five Pounds immediately to the Church-wardens of the Parish, as the Fine or Forfeiture for using any other Form of Marriage, but that in the *Directory*. (*Heylin's Examen Historicum*, p. 364. *Walker's History of Independency*, part 1. p. 80.) Sir *John Birkenhead* seems to sneer such Kind of Marriages, (*Paul's Church-yard*, cent. 1. class. 3. sect. 42.) " *Liber crassus tres pollices* ; A Catalogue of such Women, as are not Wives, Maids, nor Widows, being married without either Law or Liturgy ; some by a *Directory*, and some by Nothing."

By an Ordinance of *August*. 1653. chap. 6. (*Schobel's Collections*, 2d part, p. 236.) 'twas enacted, " That all Persons intending to be married, shall come before some Justice of the Peace within, and of the same County, City, or Town Corporate, where Publications shall be made as aforesaid, and shall bring a Certificate of the said Publication, (in Church or Chapel, or, if the Parties so to be married shall desire it, in the Market-place, next to the said Church or Chapel, on three Market-days, on three several Weeks ensuing) and shall make sufficient Proof of the Consent of their Parents, and Guardians, if either of the said Parties is under the Age of One and Twenty Years ; and the said Justice shall examine by Witnesses upon Oath, or other ways (as he shall see Cause) concerning the due Performance of the Premises—and if there appear no reasonable Cause to the contrary, the Marriage shall proceed in this Manner : The Man to be married, taking the Woman to be married by the Hand, shall plainly and distinctly pronounce these Words : *I A. B. do, in the Presence of God, the Searcher of all Hearts, take thee C. D.* " *for*

And, to relieve their Weariness,
 By turns give one another Ease :
 So all those false Alarms of Strife,
 Between the Husband and the Wife,
 905 And little Quarrels often prove
 To be but new Recruits of Love :
 When those wh' are always kind or coy,
 In time must either tire or cloy.
 Nor are the loudest Clamours more,
 910 Than as they're relish'd, *Sweet or Sour* :
 Like Music, that proves bad, or good,
 According as 'tis understood.

“ for my wedded Wife, and do also, in the Presence of God, and be-
 fore these Witnesses, promise to be unto thee a Loving and Faithful
 Husband.”

[The Woman promises, in the same Form, to be a *Loving,
 Faithful, and Obedient Wife.*]

“ And it is further enacted, that the Man and Woman having
 made sufficient Proof of the Consent of their Parents or Guardi-
 ans, and express'd their Consent unto Marriage, in the Manner,
 and by the Words aforesaid, before such Justice of the Peace,
 in the Presence of two or more credible Witnesses ; the said
 Justice of the Peace may, and shall declare the said Man and
 Woman to be thenceforth Husband and Wife—and the Mar-
 riage shall be good and effectual in Law ; and no other Mar-
 riage whatsoever within the Commonwealth of *England*, after
 the 29th of *September*, One Thousand Six Hundred and Fifty
 Three, shall be held or accounted a Marriage according to the
 Laws of *England*.”

℥. 905, 906. *And little Quarrels often prove — To be but new
 Recruits of Love.*] *Amantium iræ amoris integratio est. Terentii
 Andr. 3. 3. 23.*

In amore hæc omnia insunt vitia ; Injuriae, suspiciones,
 Inimicitiae, induciae, bellum, pax rursus.

Terentii Eunuch.

*Sometimes my Plague, sometimes my Darling,
 Kissing to-day, to-morrow snarling.*

Mr. Prior. See *Guardian*, N^o 73.

In all Amours a Lover burns,
 With Frowns, as well as Smiles, by turns :
 915 And Hearts have been as oft with fullen,
 As charming Looks, surpriz'd and stolen.
 Then why should more bewitching Clamour
 Some Lovers not as much enamour ?
 For Discords make the sweetest Airs,
 920 And Curses are a kind of Pray'rs :
 Too slight Alloys, for all those grand
 Felicities by Marriage gain'd.
 For nothing else has Pow'r to settle
 Th' Interests of Love perpetual ;
 925 An Act and Deed, that makes one Heart,
 Become another's Counter-part,
 And *passes Fines* on Faith and Love,
 Inroll'd and register'd above,
 To seal the slippery Knots of Vows,
 930 Which nothing else but Death can loose.
 And what Security's too strong,
 To guard that gentle Heart from Wrong,
 That to its Friend is glad to pass

ψ. 935. *And like an Anchorite, &c.*] *Anchorets* were Ancient Monks, who retired from Society, and liv'd in private Cells ; such were *Paul*, and *Anthony*, and *Hilarion*, the first Founders of the Monastic Life in *Egypt* and *Palestine*. See a larger Account, *Bingham's Antiquities of the Christian Church* Book 7. chap. 2. vol. 3. p. 13.

ψ. 954. *As Sucking Children are by Elves.*] Some are of Opinion, That *Fairies* (call'd *Elves* by *Chaucer*, *Spenser*, and other Writers, as *Sheringham De Gentis Anglor. Orig.* cap. 4. p. 320, 326. *Skinneri Lexic. Etymologic.* sub voce *Elf*) change Children in their Cradles, and lay others in their Stead. To which *Spenser* alludes,

Itself away, and all it has :

- 935 And like an *Anchorite* gives over
This World, for th' Heaven of a Lover ?
I grant (*quoth she*) there are some few
Who take that Course, and find it true :
But Millions whom the same does sentence
940 To Heav'n, b' another Way, Repentance,
Love's Arrows are but shot at Rovers,
Though all they hit, they turn to Lovers,
And all the weighty Consequents
Depend upon more blind Events,
945 Than Gamesters, when they play a Set
With greatest Cunning at Piquet,
Put out with Caution, but take in
They know not what, unsight, unseen.
For what do Lovers, when they're fast
950 In one another's Arms embrac't,
But strive to plunder, and convey
Each other, like a Prize, away ?
To change the Property of Selves,
As Sucking Children are by *Elves* ?

alludes, (*Fairy Queen*, b. 1. canto 10. St. 35. vol. 1. p. 138.)

*For well I wote thou springest from ancient Race
Of Saxon Kings, that have with mighty Hand
And many bloody Battles fought in Place,
High rear'd their Royal Throne in Britain—Land,
And vanquish them unable to withstand :
From thence a Fairy Thee unweeting rest,
There as thou slept in tender swadling Band,
And her base Elfin Brood there for thee left ;
Such Men do Changelings call, so changed by fairy Theft.
Thus Henry the Fourth speaking of Prince Henry his Son, to the*

955 And if they use their Persons so,
 What will they to their *Fortunes* do?
Their Fortunes! the perpetual Aims
 Of all their Extasies and Flames.
 For when the Money's on the Book,
 960 And, *All my Worldly Goods*—but spoke;
 (The formal Livery and Seisin
 That puts a Lover in Possession)
 To that alone the Bridegroom's wedded,
 The Bride a Flam, that's superseded.

Earl of Northumberland, whose Son was hopeful. (*Shakespear's* first part of *Henry 4th*, act 1. vol. 3. p. 346.)

——— *Oh could it be prov'd* ———

*That some Night-Tripping Fairy had exchang'd
 In Cradle-Cloaths our Children where they lay,
 And call'd mine Percie, his Plantagenet,——
 Then would I have his Harry, and he mine.*

See *Shakespear's Midsummer Night's Dream*, act 2. works, vol. 1. p. 81. *Ben Johnson's Underwood*, works, vol. 1. p. 208. *Warner's Albion's England*, book 14. chap. 91. p. 368.

Nay some have thought, That the Devil takes Children out of the Cradle, and lays Children of his own in their Place. *Luther* was of this Opinion: For in his *Mensalia*, or *Table Talk*, chap. 35. p. 387. he says, “Such *Changelings* supponit *Satan* in
 “locum verorum filiorum:—One of these more fouleth itself than
 “ten other Children; so that their Parents are much disquieted
 “therewith, and their Mothers are able to give Suck no more.” This is hinted at by the Author of *Amadis de Gaul*, (third book, chap. 10. p. 99.) in his *Romantic Account of Andriagus*, slain by *Amadis*, who was a Monster of the Devil's begetting, and suck'd out the Hearts Blood of three Nurses in a few Days.

The Author of *The Devil upon two Sticks* merrily banters this Opinion, in the Characters of *Asmodeo* and *Senior Divito*, Twin-Brothers, part 1. chap. 3. p. 19. Mr. *Glanvil* seems to give in to the Opinion of the Devil's begetting Children, from Dr. *Horneck's* Account of some Witches condemn'd in Sweden 1669. (See *Sadducismus Triumphatus*, part 2. p. 322.) But *Wierus* has expos'd this Opinion. (*De præstig. Dæmon.* lib. 1. cap. 24. p. 129. lib. 3. cap. 20. p. 322. and *Scot, Discovery of Witchcraft*, 4th book,

965 To that their Faith is still made good,
 And all the Oaths to us they vow'd,
 For, when we once resign our Pow'rs,
 W' have nothing left we can call ours :
 Our Money's now become the *Miss*
 970 Of all your Lives and Services :
 And we forsaken and postpon'd,
 But Bawds to what before we own'd ;
 Which as it made y' at first gallant us ;
 So now hires others to supplant us,

book, 2^d chapter, p. 74, &c. 10th ch. p. 85.) See this Point discuss'd, To. 11. *Malleor. Maleficar.* 1588. p. 84. Publ. Lib. Cambridge, k. 16. 24.

ŷ. 959. *For when the Money's on the Book.*] Alluding to the Ministers and Clerks Fees, which are order'd by the *Rubric* to be laid upon the Book (though now rarely practis'd) with the Wedding Ring. Before the Time of Pope *Innocent the Third*, (see *Marriage. Jacob's Law Dictionary*) "There was no Solemnisation
 " of Marriage in the Church, but the Man came to the House
 " where the Woman inhabited, and led her home to his own
 " House, which was all the Ceremony then us'd."

ŷ. 960. *And all my worldly Goods - but spoke.*] See Mr. *Wheatley's Rational Illustration of the Common Prayer*, folio edit. p. 407. 410.

ŷ. 985, 986. *Who takes it for a special Grace, - To be their Cully for a Space.*] Sir Roger L'Estrange (*Fables*, part 1. fab. 308. *A wicked Man, and the Devil*) makes mention of a notorious wicked Malefactor, who had committed I know not how many Villanies, and had run through the Discipline of so many *Gaols*, who made a Friend of the Devil to help him out in all his Distresses. This Friend of his brought him off many and many a Time, and still as he was taken up again and again, he had his Recourse over and over to the same Devil for Succour : But, upon his last Summons, the Devil came to him with a great Bag of old Shoes at his Back ; and told him plainly, " Friend (says he) I am at the End
 " of my Line, and can help you no longer ; I have beat the Hoof,
 " till I have worn out all these Shoes in your Service, and not one
 " Penny left me to buy more ; so that you must e'en excuse me, if
 " I drop you here,"

- 975 Until 'tis all turn'd out of Doors,
 (As we had been) for new *Amours*,
 For what did ever *Heirefs* yet,
 By being born to *Lordships*, get?
 When, the more *Lady sh' is of Manours*,
 980 She's but expos'd to more Trepanners,
 Pays for their Projects and Designs,
 And for her own Destruction fines:
 And does but tempt them with her Riches,
 To use her, as the Dev'l does Witches;
 985 Who takes it for a special Grace,
 To be their Cully for a Space,
 That, when the Time's expir'd, the Drazels
 For ever may become his Vassals:
 So she, bewitch'd by *Rooks*, and *Spirits*,
 990 Betrays herself, and all sh' inherits;
 Is bought and sold, like stolen Goods,
 By *Pimps*, and *Match-makers*, and *Bawds*;
 Until they force her to convey,
 And steal the Thief himself away.
 995 These are the everlasting Fruits
 Of all your passionate Love-Suits,
 Th' Effects of all your *amorous Fancies*,
 To *Portions* and *Inheritances*;
 Your Love-sick Rapture, for *Fruition*
 1000 Of *Dowry*, *Jointure*, and *Tuition*;

y. 987. ———— *The Drazels.*] A Word used by Warner, in his *Albion's England*, book 9. chap. 47. p. 201.

*Now dwells each Drossel in her Glass, when I was young I wot
 On Holly-Days, (for seldom else) such idle Times we got.*

y. 1010.

To which you make Address and Courtship,
And with your Bodies strive to worship,
 That th' Infant's Fortunes may partake
 Of Love too, for the Mother's Sake.
 1005 For these, you play at *Purposes*,
 And Love your Love's with *A's* and *B's*:
 For these, at *Beste* and *L'Ombre* woo
 And play for *Love* and *Money* too:
 Strive who shall be the ablest Man
 1010 At right *Gallanting of a Fan*:
 And who the most genteelly bred
 At sucking of a *Vizard-Bead*;
 How best t' accost us, in all Quarters,
 T'our *Question-and-Command-New Garters*;
 1015 And solidly discourse upon
 All Sorts of Dreffes, *Pro* and *Con*.
 For there's no Mystery nor Trade,
 But in the Art of Love is made.
 And when you have more Debts to pay
 1020 Than *Michaelmas* and *Lady-Day*,
 And no Way possible to do't
 But *Love* and *Oaths*, and *restless Suit*,
 To us y' apply, to pay the Scores
 Of all your cully'd past Amours:
 1025 Act o'er your *Flames* and *Darts* again,
 And charge us with your Wounds and Pain;

y. 1010. *At right Gallanting of a Fan.*] See the Exercise of the *Fan* humorously described by *Isaac Bickerstaff*, Esq; (*Tatler*, No 102.) At *Bologna* in *Italy*, where it is extremely hot, 'tis a Custom for the Men to use Fans, as well as the Women. (*Misson's Voyages*, vol. 2. p. 203.)

Which others Influences long since
 Have charm'd *your Noses* with, and *Skins* ;
 For which the *Surgeon* is unpaid,
 1030 And like to be, without our Aid.
 Lord ! what an am'rous thing is Want !
 How *Debts* and *Mortgages* inchant !
 What Graces must that Lady have,
 That can from *Executions* save !
 1035 What Charms, that can reverse *Extent*,
 And null *Decree* and *Exigent* !
 What *magical Attracts*, and *Graces*,
 That can redeem from *Scire facias* !
 From Bonds and Statutes can discharge,
 1040 And from Contempts of Courts enlarge !
 These are the highest Excellencies
 Of all your true or false Pretences.

γ. 1035. ———— *Extent*.] A Writ of Commission from the Sheriffs, for valuing Lands and Tenements.

γ. 1036. *And null Decree and Exigent*.] *Exigent*, a Writ lying where the Defendant, in an Action personal, cannot be found, or any thing in the County whereby he may be attach'd, or distrained.

γ. 1038. ———— *Scire facias*.] A Writ, calling one to shew, why Judgment pass'd, at least a Year, should not be executed.

γ. 1043, 1044. ———— *And swear—As much to an Hostess Dowager*.] Sir Roger L'Estrange, (Fable of a Cavalier and Court Lady, part 2. fab. 34.) in Banter of such Flights, observes, "That a Cavalier had a fine Woman in his Eye, and could not forbear telling her, that she was wondrous pretty. Sir, says the Lady, I thank you for your good Opinion; and I wish, with all my Heart, I could say as much of you too. Why so you might, Madam, (says the Gentleman) if you made no more Conscience of a Lye than I do." (See Chaucer's Poem, intitled, *A Praise of Women*. Edit. 1602. fol 261. Sir William Cornwallley's Essay 24. *Of Fantastickness*, edit. 1610.)

γ. 1045,

And you would damn yourselves, and swear
 As much t' an *Hostess Dowager*,
 1045 Grown fat and purfy by retail
 Of Pots of Beer and bottled Ale ;
 And find her fitter for your Turn,
 For Fat is wondrous apt to burn ;
 Who at your Flames would soon take Fire,
 1050 Relent, and melt to your Desire,
 And, like a Candle in the Socket,
 Dissolve her Graces int' your Pocket.

By this Time 'twas grown dark and late,
 When they heard a knocking at the Gate,
 1055 Laid on in Haste with such a Powder,
 The Blows grew louder still and louder.
 Which *Hudibras*, as if th' had been
 Bestow'd as freely on his Skin,

℥. 1045, 1046. *Grown fat and purfy by retail—Of Pots of Beer and bottled Ale.*] See Warner's Description of a *Hostess*, *Albion's England*, book 15. chap. 99. p. 391, 392.

℥. 1053, 1054. *By this Time 'twas grown dark and late,—When they heard a knocking at the Gate.*] Two Days were but yet pass'd since the Beginning of these Adventures ; we are now entering into the Night, wherein happen'd the most remarkable Action in the whole Poem. Mr. Butler, in this Piece of Management, imitated *Homer* and *Virgil*, who are equally celebrated for their Night Adventures. But who are the Persons that knock at the Gate? Probably two of the Lady's own Servants : For as she and *Ralpho* (who all the Time lay in Ambuscade) had been descanting on the Knight's Villanies ; so they had undoubtedly laid this Scheme, to be reveng'd of him : The Servants were disguis'd, and acted in a bold and *beckoning* Manner, pursuant to the Instruction given them by the Widow. (See canto 3. ℥. 83.) The Knight was to be made believe they were *Sidrophel* and *Whachum*, which made his Fright and Consternation so great, that we find him falling into a Swoon. (Mr. B.)

℥. 1076,

Expounding by his inward Light,
 1060 Or rather more prophetic Fright,
 To be the *Wizard*, come to search,
 And take him napping in the Lurch,
 Turn'd pale as Ashes, or a Clout;
 But why, or wherefore, is a Doubt.
 1065 *For Men will tremble, and turn paler,*
With too much or too little Valour.
 His Heart laid on, as if it try'd
 To force a Passage through his Side,
 Impatient (as he vow'd) to wait 'em,
 1070 But in a Fury to fly at 'em;
 And therefore beat, and laid about,
 To find a Cranny to creep out.
 But she who saw in what a taking
 The Knight was by his furious quaking,
 1075 Undaunted cry'd, *Courage, Sir Knight,*
Know, I'm resolv'd to break no Rite
Of Hospitality t' a Stranger,
But, to secure you out of Danger,
Will here myself stand Sentinel,
 1080 *To guard this Pass, 'gainst Sidrophel,*

ŷ. 1076, 1077. *Know, I'm resolved to break no Rite—Of Hospitality ————*] See the great regard some of the Ancients paid to the Laws of *Hospitality*; (*Diodori Siculi Bibliothec. lib. 12. p. 293. Vide etiam Gul. Stuckii Antiqu. Convivial. lib. 1. cap. 27. p. 81. ad 96. edit. Tiguri 1582.*) *Lewis's History of the Parthian Empire*, p. 203, 204, 230. *Peter the Great*, late Czar of *Muscovy*, behaved gallantly in this Respect. He being desired by the *Turks*, in order to a Peace, to deliver up Prince *Cantemir*, who was then under his Protection; his Answer was, "That he
 " would

*Women, you know, do seldom fail
To make the stoutest Men turn tail:
And bravely scorn to turn their Backs
Upon the desp'ratest Attacks.*

1085 At this the Knight grew resolute
As *Ironside*, or *Hardiknute*;
His Fortitude began to rally,
And out he cry'd aloud, to fally.
But she besought him to convey
1090 His Courage rather out o' th' Way,
And lodge in Ambush on the Floor,
Or fortify'd behind a Door:
That, if the Enemy should enter,
He might relieve her in th' Adventure.

1095 Mean while they knock'd against the
As fierce as at the Gate before; [Door,
Which made the Renegado Knight
Relapse again t' his former Fright.
He thought it desperate to stay
1100 Till th' Enemy had forced his Way,
But rather post himself, to serve
The Lady, for a *fresh Reserve*.

" would resign all the Country as far as *Curska* to the *Turk*, since
" there was Hopes of recovering it again; but would by no
" Means violate his Faith to a Prince, who had abandon'd his
" Principality for his Sake: Because it was impossible to repair
" Honour once forfeited." (See *Prince Cantemir's Growth of the*
Othman Empire, p. 455.)

y. 1086. *As Ironside, or Hardiknute, &c.*] * Two famous and
valiant Princes of this Country, the one a *Saxon*, the other a *Dane*."

His Duty was not to dispute,
 But what sh' had order'd execute :
 1105 Which he resolv'd in Haste t' obey,
 And therefore stoutly march'd away :
 And all h' encountered fell upon,
 Though in the Dark, and all alone.
 Till Fear, that braver Feats performs,
 1110 Than ever Courage dar'd in Arms,
 Had drawn him up before a Pass,
 To stand upon his Guard, and face :
 This he courageously invaded,
 And, having enter'd, *barricado'd*;
 1115 Inscenc'd himself as formidable
 As could be underneath a Table ;
 Where he lay down in Ambush close,
 T' expect th' Arrival of his Foes.
 Few Minutes he had lain perdue,
 1120 To guard his desp'rate Avenue,
 Before he heard a dreadful Shout,
 As loud as putting to the Rout ;
 With which impatiently alarm'd,

y. 1131. *But those that trade in Geomancy, &c.] Geomantia, Sorcery by Circles and Pricks in the Earth. (Mr. S. W.) Vidē Wieri de Præstig. Dæmon. lib. 2. cap. 15. p. 206. Jo. Fra. Pici Mirandulæ Op. To. 2. passim. Tract of Henry Cornelius Agrippa, of Geomancy.*

y. 1132, 1133. *Affirm to be the Strength of Fancy;—In which the Lapland Magi deal.] * The Lapland Magi. The Laplanders are an idolatrous People, far North; and it is very credibly reported by Authors and Persons that have travelled in their Country, that they do perform Things incredible by what is vulgarly called Magic." Scheffer observes of them, (History of Lapland,*

He fancy'd th' Enemy had storm'd.
 1125 And, after ent'ring, *Sidrophel*
 Was fall'n upon the Guards pell-mell.
 He therefore sent out all his Senses,
 To bring him in Intelligences;
 Which Vulgars, out of Ignorance,
 1130 Mistake, for falling in a Trance;
 But those that trade in *Geomancy*,
 Affirm to be the Strength of Fancy:
 In which the *Lapland Magi* deal,
 And Things incredible reveal.
 1135 Mean while the Foe beat up his Quarters,
 And storm'd the Out-works of his Fortrefs.
 And as another of the same
 Degree and Party, in Arms and Fame,
 That in the same Cause had engag'd,
 1140 And War with equal Conduct wag'd,
 By vent'ring only but to thrust
 His Head a Span beyond his Post,
 B' a *Gen'ral* of the *Cavaliers*
 Was dragg'd thro' a Window by th' Ears;

Lapland, 8°, 1704, p. 143, &c.) That they often fall into Trances, in which they continue for some Time; and then pretend to foretel Things very surprising.

¶ 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144. *And as another of the same—Degree and Party, in Arms and Fame,—That in the same Cause had engag'd,—And War with equal Conduct wag'd,—By vent'ring only but to thrust—His Head a Span beyond his Post,—B' a General of the Cavaliers—Was dragg'd through a Window by th' Ears.]* This was Sir Erasmus P. of P——n Castle in Pembrokeshire, who was so served by Colonel Egerton. Mr. Walter Moyle alludes to it in his Works, published by himself

1145 So he was serv'd in his Redoubt,
And by the other End pull'd out.

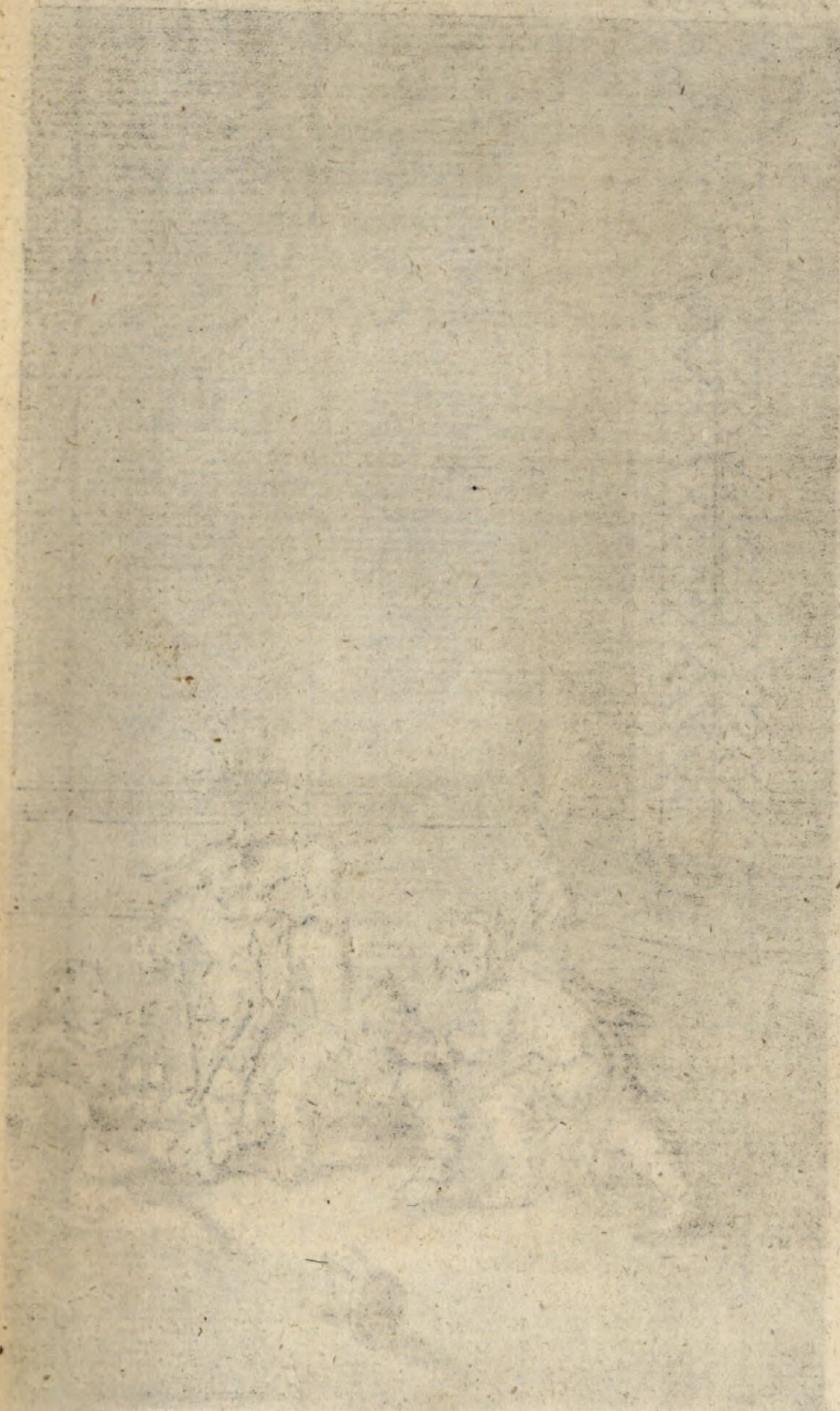
Soon as they had him at their Mercy,
They put him to the Cudgel fiercely,
As if they'd scorn'd to trade or barter,
1150 By giving or by taking Quarter:
They stoutly on his Quarters laid,
Until his Scouts came in t' his Aid.
For when a *Man is past his Sense,*

1695, and reprinted 1727, p. 241, &c. where in a Letter probably to Mr. *Anthony Hammond*, he wishes, that Sir *Erasmus's* Son Sir *J. P.* a great Reformer in King *Charles the Second's* Time, might be served in the same Manner: "Can you contrive
" no way in the Earth, to rid the House of his ghostly Authority?
" Cannot you serve him, as his Father was served by a General of
" the *Cavaliers*: If you never heard the Story, *Hudibras* will tell
" it you."

*And as another of the same
Degree and Party———, &c.*

" *Betty Mackrell*, or some other discreet Bawd, should demand a
" Conference with him in the Lobby, lug him out by the Ears,
" and send him upon a Mission to the *West Indies*, to preach his
" Morals to Father *Hennepin's* Nations, who are not civiliz'd in-
" to Lewdness, nor wise enough to be wicked: On this Side the
" Globe he'll make no Converts, but such as his Namefake in
" the *Aets* made *Eunuchs*." The Manner of doing it (as com-
municated to me by the worthy and very ingenious Mr. *D. W—y*,
Fellow of *Queen's College* in *Cambridge*, from that great Encourager
of Learning, and humane Physician, Dr. *R. M.* who for many
Years has been deservedly ranked at the Head of his Profession)
was as follows: The Officer of the *Cavaliers* sent against the
Castle, summon'd Sir *Erasmus* to surrender it; he refused, but
offered to *parley* from a Window which was not very high from
the Ground: He was a little Man, and the commanding Officer
of the *Cavaliers* lusty and tall: The Officer observing this, came
just under the Window, and, pretending he was deaf, desired Sir
Erasmus to lean as forward as he could out of the Window; upon his
doing so, the Officer who was on Horseback, raised himself upon
his Stirrups, seized him by the Shoulders, and pulled him out.
Upon which the Castle was surrendered.

VIXIT





'There 's no Way to reduce him thence,
 1155 But twinging him by th' *Ears* or *Nose*,
 Or laying on of *heavy Blows* :
 And if that will not do the Deed,
 To burning with *Hot Irons* proceed.
 No sooner was he come t' himself,
 1160 But on his Neck a sturdy Elf
 Clap'd, in a Trice, his cloven Hoof,
 And thus attack'd him with Reproof :

ψ. 1147, 1148. *Soon as they had him at their Mercy,—They put him to the Cudgel fiercely.*] In Mr. Butler's Poem, call'd *Dunstable Downs*; or the *Inchanted Cave*, (*Remains*) there is as humorous and drolling a Scene of the Knight, in one of his unfortunate Exploits, as this we are now entering upon.—But alas! the poor Squire is also involved in that; and they are both severely handled, and frightened; and the Squire opens, and fully discovers the iniquitous Actions and Proceedings of the Knight in these and all his other Adventures.—One of which, as we learn from the said Poem, was his procuring, or pretending to have a Grant from the then *usurping Powers*, to inclose *Dunstable Downs* (where the Neighbourhood had a Right of Commoning) on Pretence the same had been given to superstitious Uses.—The whole Poem is worthy of Perusal, and gives us a near Insight into our Heroe's Character and Principles. (Mr. B.) See the Usage of *Don Quixote*, and *Donna Rodriguez*, in the Dark, by the *Duchess*, and some of her Women. (*Don Quixote*, vol. 4. chap. 48. p. 487. and chap. 50. p. 490.) And the Examination of *Justice Allgripe*, by *Lurcher*, and his Companions, personating *Furies*. *Night Walker*, act 4.

ψ. 1153. *For when a Man is past his Sense.*] See Note upon part 1. canto 2. ψ. 974.

ψ. 1158. *To burning with, &c.*] * An Allusion to cauterizing in Apoplexies, &c.

ψ. 1160, 1161. *But on his Neck a sturdy Elf—Clap'd, in a Trice, his cloven Foot.*]

The Beast at wrong End branded, you may trace

The Devil's Footsteps in his cloven Face.

(*Cleveland's Hue and Cry* after Sir John Presbyter, p. 40.)

- Mortal, thou art betray'd to us
 B' our Friend, thy evil Genius,
 1165 Who for thy horrid Perjuries,
 Thy Breach of Faith, and turning Lies,
 The Brethren's Privilege (against
 The Wicked) on themselves, the Saints,
 Has here thy wretched Carcass sent,
 1170 For just Revenge and Punishment ;
 Which thou hast now no Way to lessen,
 But by an open, free Confession ;
 For, if we catch thee failing once,
 'Twill fall the heavier on thy Bones.
 1175 What made thee venture to betray,
 And filch the Lady's Heart away ?
 To spirit her to Matrimony ?——
 That which contracts all Matches, Morey,
 It was the Inchantment of her Riches,
 1180 That made m' apply t' your Crony Witches ;

Nurse, in the *Night Walker*, or *Little Thief*, act 2. thus expresses herself:

“ Mercy upon me !

“ The Ghost of one of his Guard sure ; 'tis the Devil by his
 “ Claws, he smells of Brimstone, sure he farts Fire ; what an
 “ Earthquake I have in me !

“ Out with thy Prayer-Book, Nurse——

“ Let's call the Butler up, for he speak *Latin* ; and that will
 “ daunt the Devil : I am blasted, my Belly's grown to nothing——

“ A Conceit there is, says Sir Thomas Browne, (*Vulgar Errors*,
 “ book 5. chap. 21.) that the Devil commonly appeareth with a
 “ cloven Hoof ; wherein, although it seem excessively ridiculous,
 “ there may be somewhat of Truth, and the Ground thereof at first
 “ might be his frequent appearing in the Shape of a Goat,
 “ which answers the Description.” “ Saving the Reputation
 “ of St. Hierome, and Dr. Browne, (says Mr. Webster, *Displaying*
 “ of suppos'd Witchcraft, chap. 15. p. 283) it is but a Supposition

“ un-

That in Return would pay th' Expence
The *Wear-and Tear* of Conscience :
Which I could have patch'd up, and turn'd
For th' hundredth Part of what I earn'd.

1185 *Didst thou not love her then? Speak true.*

No more, (*quoth he*) than I love you.

How would'st th' have us'd her, and her Money?

First turn'd her up to Alimony ;

And laid her Dowry out in Law,

1190 To null her Jointure with a Flaw,

Which I before-hand had agreed

T' have put, on purpose, in the Deed ;

And bar her Widow's making over

T' a Friend in Trust, or private Lover.

1195 *What made thee pick and chuse her out*

T' employ their Sorceries about :

That which makes Gamesters play with those

Who have least Wit, and most to lose.

“ unproved, that ever the Devil appeared in the Shape of a Goat ;
“ the Rise of the Opinion was only because the Devil was worship-
“ ed in an Idol made in the Shape of a Goat.”

ψ. 1188. *First turn'd her up to Alimony.*] *Alimony* is that Allowance which may be sued for by a married Woman upon any occasional Separation from her Husband, when she is not charged with Adultery, or Elopement. (*Jacob's Law Dictionary. Bailly's Dictionary. Hudibras's* Usage of his Mistress, in this Case, would not have been quite so bad as *Stakeley's* Usage of his Wife ; who being reprimanded by Queen *Elisabeth* for using her ill, he told her Majesty, “ That he had already turned her into her
“ Petticoat, and if any Man could make more of her, they might
“ take her for him.” (*Earl of Strafford's Letters*, vol. i. p. 380.) And not worse than the *Christian Liberty* of the *Saints* of those Times, mentioned by Sir *John Birkenhead* (*Paul's Church-yard*, cent. i. class 3. N^o. 50.) “ of shifting their Wives ; and if not for their
“ Turn, of turning them off, and taking new ones.”

*But didst thou scourge thy Vessel thus,
1200 As thou hast damn'd thyself to us?*

I see you take me for an Afs :
'Tis true, I thought the Trick would pass
Upon a Woman well enough,
As 't has been often found by Proof;
1205 Whose Humours are not to be won
But when they are impos'd upon.
For Love approves of all they do
That stand for Candidates and woo.

*Why didst thou forge those shameful Lies,
1210 Of Bears and Witches in Disguise?*

That is no more than Authors give
The Rabble Credit to believe :
A Trick of *following the Leaders*,
To entertain their *gentle Readers*.
1215 And we have now no other Way
Of passing all we do or say ;
Which, when 'tis natural and true,
Will be believ'd b' a very few,
Beside the Danger of Offence,
1220 The fatal Enemy of Sense.

*Why didst thou chuse that cursed Sin,
Hypocrisy, to set up in?*

Because it is the thriving'st Calling,
The only *Saints-Bell* that rings all in :
1225 In which all Churches are concern'd,
And is the easiest to be learn'd :

For

For no Degrees, unless th' employ't,
Can ever gain much, or enjoy't.

A Gift that is not only able
1230 To domineer among the *Rabble*,
But by the Laws impower'd to root,
And awe the greatest that stand out :
Which few hold forth against, for Fear
Their Hands should slip, and come too near ;
1235 For no Sin else among the Saints
Is taught so tenderly against.

What made thee break thy plighted Vows ?
That which makes others break a House,
And hang, and scorn ye all, before
1240 Endure the Plague of being poor.

Quoth he, *I see you have more Tricks*
Than all our doating Politics,
That are grown old, and out of Fashion,
Compar'd with your New Reformation :
1245 *That we must come to School to you,*
To learn your more Refin'd and New.

Quoth he, if you will give me Leave
To tell you what I now perceive,
You'll find yourself an errant Chouse,
1250 If y' were but at a *Meeting-House*.

'Tis true, quoth he, *we ne'er come there,*
Because w' have let 'em out by th' Year.

Truly, quoth he, you can't imagine
What wond'rous things they will engage in ;

1255 That as your Fellow-Fiends in Hell
 Were Angels all before they fell :
 So are you like to be agen
 Compar'd with th' Angels of us Men.

Quoth he, *I am resolv'd to be*
 1260 *Tby Scholar, in this Mystery ;*
And therefore first desire to know
Some Principles, on which you go.

What makes a Knave a Child of God,
And one of us ?——A Livelihood.

1265 *What renders beating out of Brains,*
And Murtber, Godliness ?——Great Gains.

What's tender Conscience ?——'Tis a Botch
That will not bear the gentlest Touch ;
But, breaking out, dispatches more
 1270 *Than th' Epidemical'st Plague-Sore.*

What makes y' incroach upon our Trade,

y. 1263. *What makes a Knave a Child of God ?*] This is a Ridicule on the numerous Pamphlets published in those Times, under the Name and Form of Catechisms. *Cheyne's Profane Catechism, Heylin's Rebel's Catechism, Watson's Cavalier's Catechism, Ram's Soldier's Catechism, Parker's Political Catechism, &c.* (Mr. W.)

y. 1269, 1270. *But breaking out dispatches more—Than th' Epidemical'st Plague-Sore.*] Alluding either to the terrible Plague in the Reign of King Charles the First; (see *Lilly's Life*) or that in 1665, in which there died in London Sixty-eight Thousand, Five Hundred, and Eighty-six. See Dr. Calamy's *Continuation, &c.* p. 31. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 345.*

y. 1273. *What's Orthodox and true believing ?*] See this explained, Sir R. L'Estrange's *Reflections on the Fable of the Hermit and Soldier*, part 1. fab. 38. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans, p. 325, note, ibid. p. 348.*

y. 1287, 1288. *And what would serve, if these were gone To*
 make

- And damn all others?—To be paid.
 What's Orthodox and true believing
 Against a Conscience?—A good Living.*
- 1275 *What makes Rebelling against Kings
 A Good old Cause?—Administstrings.
 What makes all Doctrines plain and clear?
 About two hundred Pounds a Year.
 And that which was prov'd true before,*
- 128 *Prove false again?—Two hundred more.
 What makes the breaking of all Oaths
 A holy Duty?—Food and Cloaths.
 What Laws and Freedom, Persecution?—
 B'ing out of Power, and Contribution.*
- 1285 *What makes a Church a Den of Thieves?
 A Dean and Chapter, and white Sleeves.
 And what would serve, if those were gone,
 To make it Orthodox?—Our own.*

make it Orthodox—our own.] To prove, by what Arts and Shifts this was done, give me Leave to quote Part of a smart Satire, printed 1659, intitled, *Peter's Pattern, or the perfect Path to Worldly Happiness, as deliver'd at the Funeral Oration of Mr. Hugh Peters, though then living.*) “The Gifts of Ignorance, Lying, Impudence, Informing, Cozening, and Hypocrisy, belong to such as seek Preferment, whether Civil or Military; but all of them are required to make up a *Minister of the Word*, (in those Times.) First, That a *Preaching Professor* may make Use of his Time, it is required, that he be stored with Impudence.—The Uses of it are two: First, to encourage you to the most desperate Enterprizes; and, Secondly, To make you scorn the Reproaches of those who reprove ye. As for Example, my Beloved, if you see one of your Enemies seated in a warm Living, and that your Hearts pant and thirst after the same; you ought then to put on your Night-Cap of Devotion, and your Garment of Hypocrisy, and go to your Superiors, and say, Yonder is a Man, who is not of the Congre-

What makes Morality a Crime,
 1290 *The most notorious of the Time :*
Morality, which both the Saints
And Wicked too, cry out aga'nst ?
'Cause Grace and Virtue are within
Prohibited Degrees of Kin :
 1295 *And therefore no true Saint allows*
They shall be suffer'd to espouse :
For Saints can need no Conscience,
That with Morality dispense ;
As Virtue's impious, when 'tis rooted,
 1300 *In Nature only, and not imputed :*
But why the Wicked should do so,
We neither know, nor care to do.

gation of Professors, who is planted in a rich Living, he is a
scandalous and disaffected Person, and I am more worthy than
he, pray put me into his Place: If Men therefore rebuke you,
and call you Accuser, and Devil, then ought you to make use
of your Gift of Impudence, and laugh at them all: Thus did
Holy Nye throw out Unrighteous Juxon, out of his Parsonage of
Fulham: Thus did our Brother Marshall become possess'd of
his fat Living in the Land of Essex: This embolden'd our de-
parted Brother to hold forth in the Pulpit of White-Hall, where
so many learned (as the Heathens call them) had been before
him. What cared they for the Reproaches of Men? For their
Heart were seared with the hot Iron of Impudence, finding
themselves at Ease, and filled with Joy. Phœnix Britannicus,
p. 257." (Mr. B.)

y. 1301, 1302. But why the Wicked should do so,—We neither
know, nor care to do.] A fine Wipe upon the Immorality of the
Cavaliers. (Mr. W.) And I will beg leave to add, that as fine a
Wipe was given by a Cavalier upon the Round-Heads, to one of
General Fairfax's Officers, who was vaunting of the Sanctity of
their Army, and the Negligence of the Cavaliers. "Faith (says
he) you say true, for in our Army we have the Sins of Men,
(Drinking and Wenching) but, in yours, you have those of
Devils; spiritual Pride and Rebellion." Sir Philip's Warwick's
Memoirs,

*What's Liberty of Conscience,
I' th' natural and genuine Sense?*

1305 'Tis to restore, with more Security,
Rebellion to its ancient Purity :
And Christian Liberty reduce
To th' elder Practice of the *Jews*.
For a large Conscience is all one,

1310 And signifies the same with *None*.

*It is enough (quoth he) for once,
And has repriev'd thy forfeit Bones :
Nick Machiavel had ne'er a Trick,
(Though he gave his Name to our Old Nick.)*

1315 But was below the least of these,
That pass i' th' World, for Holiness.

Memoirs, p. 253.) And it is observed by Mr. Cowley in his Preface to *The Cutler of Coleman-Street*, "That the Vices and Extravagancies imputed vulgarly to the *Cavaliers*, were really committed by *Aliens*, who only usurped that Name, and endeavoured to cover the Report of their Indigency, and Infamy of their Actions, with so honourable a Title."

ψ. 1307, 1308. *And Christian Liberty reduce—To th' elder Practice of the Jews.*] Alluding to the frequent Rebellions of the ancient *Jews* against the Lord, and his Vice-gerents : whereas the modern Ones are quiet under all Governments, which Practice they found upon the Prophet *Jeremiah's* Exhortation to the Captives of *Babylon*. (chap. xxix.)

ψ. 1309, 1310. *For a large Conscience is all one,—And signifies the same with none.*] 'Tis reported of Judge *Jefferys*, that taking a Dislike to an Evidence, who had a long Beard, he told him, "That, if his Conscience was as large as his Beard, he had a swinging one." To which the Countryman reply'd, "My Lord, if you measure Consciences by Beards, you have none at all."

ψ. 1313, 1314. *Nick Machiavel had ne'er a Trick,—Though he gave Name to our Old Nick.*] Mr. Warburton is of Opinion, that this is a Blunder of the Editors, to suppose the Devil was called Old NICK, from *Nick Machiavel the Florentine* : (But it was certainly the

This said, the Furies and the Light
 In th' Instant vanish'd out of Sight ;
 And left him in the Dark alone,
 1320 With Stinks of Brimstone and his own.
 The *Queen of Night*, whose large Command
 Rules all the Sea, and half the Land,
 And over moist and crazy Brains,
 In high Spring-tides, at Midnight reigns,
 1325 Was now declining to the West,
 To go to Bed, and take her Rest :

the Mistake of the Author, who continued it in every Edition during his Life) who lived in the sixteenth Century ; whereas They could not but know, that our *English* Writers, before *Machiavel's* Time, used the Word Old N I C K, very commonly to signify the Devil ; that it came from our *Saxon* Ancestors, who called him *Old Nicka*. (The *Goths*, I will add, called the Devil *Nidbog*, and the *Danes*, the God of the Sea, *Nocca* ; and some *Nicken*. *Sherringham de Gentis Anglorum Origine*, cap. 14. p. 324. 331.) and thinks that he gave Aim to our Old N I C K, which has a great deal of Humour and Satire in it, as supposing *Machiavel* to be so Consummate a Politician, as to read Lectures to the Devil himself, would be an Emendation.

Another Poet of those Times expresses himself in the following Manner :

*In this prodigal Trick,
 They have outdone Old Nick ;
 For what he did, he did show ;
 Their Title is the same,
 And so is their Aim,
 For aught any Man doth know.*

A City Ballad. Collection of old Songs, vol. 2. N^o 18. St. 29.

'Tis observed, (in a Tract, intitled, *A Letter sent to London, from a Spy at Oxford, to Mr. Pym, &c.* 1643. p. 4.) “ That
 “ they have overmatch'd old *Nicholas Machiavel* the *Florentine* ;
 “ the renown'd *Guido* will be forgot : For their overreaching
 “ stratagemical State-Brain will be matter enough to prove
 “ them dull-pated, shallow-brain'd Coxcombs : Their Fame
 “ and Name shall bury their Glory in Oblivion : — For all
 “ the World knows, that all the Devils in Hell could never have
 “ brought so much Mischief upon this Kingdom, unless they had
 “ helped them, and been the Inventors of it.” *Sancho Pancho*
 pays

When *Hudibras*, whose stubborn Blows
 Deny'd his Bones that soft Repose,
 Lay still expecting worse and more,
 1330 Stretch'd out at length upon the Floor :
 And though he shut his Eyes as fast,
 As if h' had been to sleep his last,
 Saw all the Shapes, that Fear or Wizards
 Do make the Devil wear for Vizards,
 1335 And pricking up his Ears, to heark
 If he could hear too in the Dark ;

pays such a Compliment to his Master *Don Quixote*, (book 3 chap. 28. p. 280.) " that Old N I C K, or the Devil, could not over-reach him."

ψ. 1320. *With Stinks of Brimstone, &c.*] *R. Ga.* writeth (in his Pamphlet, intitled, *The Execution of the Windsor Witches*) " That he came to the *God Speed*, and with his Sword and Buckler kill'd the Devil, or at least wounded him so sore, that he made him stink of *Brimstone*." (*Scot's Discovery of Witchcraft*, book 2. chap. 3.)

ψ. 1321, 1322. *The Queen of Night, whose large Command—Rules all the Sea, and half the Land.*] * The Moon influences the Tides, and predominates over all humid Bodies ; and Persons disemper'd in Mind are called *Lunatics*. This is the generally received Opinion. (See *Dr. Harris's Astronomical Dialogues*, 2d edit. p. 105.—) *Dr. James Young* (*Sidrophel Vapulans*, from p. 46. to p. 50. inclusive) endeavours to disprove it. *Le Blanc* observes, (*Travels*, part 1. chap. 15. p. 47.) " That at *Cambaye Town*, 'tis to be noted, that the Tides are weakest at *Full Moon* : Which is wonderful and contrary to ours, and the Reason not yet found out by any Naturalist : The same in *Pegu*." See an Account of the irregular Ebbing and Flowing of the Sea at *Tonqueen*, 1678. by *Mr. Edmund Halley*. *Philosophical Transactions*, vol. 14. num. 162. p. 677, &c.

ψ. 1325, 1326. *Was now declining to the West,—To go to Bed, and take her Rest.*] Our Poet stands alone in this Description of the Morning's Approach : None that I know of besides himself has painted it by the Moon's Declension : He scorn'd to follow the old beaten Custom of describing it by the Sun's Rising, which
 he

Was first invaded with a Groan,
 And after, in a feeble Tone,
 These trembling Words, *Unhappy Wretch,*
 1340 *What hast thou gotten by this Fetch ;*
Or all thy Tricks, in this new Trade,
Thy holy Brotherhood o' th' Blade ?
By sauntering still on some Adventure,
And growing to thy Horse a Centaure ?
 1345 *To stuff thy Skin with Swelling Knobs*
Of cruel and hard-wooded Drubs ?
For still th' hast had the worst on't yet ;
As well in Conquest as Defeat :
Night is the Sabbath of Mankind,
 1350 *To rest the Body and the Mind :*
Which now thou art deny'd to keep,
And cure thy labour'd Corps with Sleep.
 The Knight, who heard the Words, explain'd,
 As meant to him, this Reprimand,

he had done once before, Part II. Canto II. *ŷ.* 29. But he here finds out a new Way, and altogether just. (Mr. B.)

ŷ. 1337, 1338, 1339. *Was first invaded with a Groan,—And after, in a feeble Tone,—These trembling Words, &c.]* This was the Squire, who, upon the Knight's Visit, was convey'd out of Sight by the Widow, *ŷ.* 157. He had been in Ambush, and within hearing, during the late Correction of his Master. No Doubt his Examination, Confession, and Punishment had afforded the Squire abundance of Diversion ; and no sooner had the *Furies* left the distressed Knight, but he takes him to Task, rallies him, and makes him amply discover the secret Principles of his *Sect* ; All this the Squire accomplishes, by artfully counterfeiting a Ghost, and telling the terrify'd Knight of all his late Actions and Designs : This gave Credit to the Imposture, and made it pass. See Canto III. *ŷ.* 149, &c. (Mr. B.)

ŷ. 1342. ————— *Holy Brotherhood.]* In Allusion to a Society in Spain so called. (Mr. W.) *La Santa Hermandad*, somewhat

1355 Because the Character did hit,
 Point-blank upon his Case so fit ;
 Believ'd it was some drolling Spright
 That staid upon the Guard that Night,
 And one of those h' had seen and felt

1360 The Drubs he had so freely dealt.
 When, after a short Pause and Groan,
 The doleful Spirit thus went on :

*This 'tis t' engage with Dogs and Bears
 Pell-mell together by the Ears,*

1365 *And, after painful Bangs and Knocks,
 To lie in Limbo in the Stocks ;
 And from the Pinnacle of Glory
 Fall headlong into Purgatory :*

(Thought he, this Devil's full of Malice,
 1370 That on my late Disasters rallies)
*Condemn'd to Whipping, but declin'd it,
 By being more Heroic-minded ;*

what like our Constables. See *Don Quixote*, vol. 1. chap. 2. p. 84. vol. 2. part 1. book 4. chap. 18. p. 226, 227, &c. chap. 19. p. 232, &c. *Gayton's Notes upon Don Quixote*, book 2. chap. 2. p. 38. book 3. chap. 8. p. 128.

†. 1344. *And growing to thy Horse a Centaur.*] * The Centaurs were a People of *Thessaly*, and supposed to be the first Managers of Horses, and the neighbouring Inhabitants, never having seen any such thing before, fabulously reported them Monsters, half Men, and half Horses. See an Account of the Original of Centaurs. *Diodori Siculi Rer. Antiquar.* lib. 5. cap. 8. p. 115. *De Lapathis & Centauris. Thesaur. Critic. Hieronymi Magii*, cap. 20. *Gruteri Fax Art.* tom. 2. p. 1304, &c. *Spanish Mandevile*, 1st disc. fol. 27. *Notes on Creech's Lucretius*, vol. 2. p. 539. The Spaniards were taken for such, upon *Cortez's* Conquest of the *Mexicans*, who had never before seen an Horse ; and took the Horses with their Riders to be fierce Monsters, half Man, and half Beast. (*De Solis's History of the Conquest of Mexico*, by T. Townsend, Esq; 8.^o edit. vol. 1. p. 107.)

†. 1379,

*And at a Riding handled worse,
 With Treats more slovenly and coarse :
 1375 Engag'd with Fiends in stubborn Wars,
 And hot Disputes with Conjurers :
 And, when th' hadst bravely won the Day,
 Wast fain to steal thyself away.*

(I see, thought he, this shameless Elf
 1380 Would fain steal me too from myself,
 That impudently dares to own
 What I have suffer'd for and done)
*And now, but vent'ring to betray,
 Hast met with Vengeance the same Way.*
 1385 Thought he, how does the Devil know
 What 'twas that I design'd to do?
 His Office of Intelligence,
 His Oracles, are ceas'd long since ;

ψ. 1379, 1380. *I see, thought he, this shameful Elf — Would fain steal me too from myself.*] Alluding probably to those Lines in Horace, Carm. lib. 4. Ode 13. 18. 19. 20. ad Lycen Vetulam.

————— Quid habes illius, illius.

Quæ spirabat amores,
 Quæ me surpuerat mihi ?

Ben Johnson (*Tale of a Tub*, act 3. sc. 5.) makes Ball Puppy express himself in the same Manner : “ A Lady, &c. have plotted in “ the King's High-Way to steal me from myself.”

ψ. 1388. *His Oracles, are ceas'd long since.*] The Devil's Oracles ceased at the coming of our Saviour. Mansit tamen ejusmodi vatum præcipua autoritas & observatio, usque ad Christum æterni Dei Filium, quo nato—cessarunt passim in orbe terrarum oracula : & quæcunque impiarum divinationum genera. Testibus Athanasio, Justino, Eusebio, Lactantio, Plutarcho, Plinio, conticueruntque dæmones, & tanquam Ranae Seriphiæ obmutuerunt. Wieri de præstigiis Dæmonum, lib. 1. cap. 8. Scot's Discovery of Witchcraft, book 8. chap. 3. p. 160, &c. Dr. Howel's Institution of general History, &c. vol. 1. book 4. chap. 2. p. 843. Sir Thomas Browne's Vulgar Errors, book 2. chap. 12.

ψ. 1395.

And he knows nothing of the Saints,
 1390 But what some treacherous Spy acquaints.
 This is some Pettifogging Fiend,
 Some under Door-keeper's Friend's Friend,
 That undertakes to understand,
 And juggles at the second Hand;
 1395 And now would pass for *Spirit Po*,
 And all Mens dark Concerns foreknow.
 I think I need not fear him for't;
These rallying Devils do no Hurt.
 With that he rouz'd his drooping Heart,
 1400 And hastily cry'd out, *What art?*
A Wretch (quoth he) whom want of Grace
Has brought to this unhappy Place.
 I do believe thee, *quoth the Knight*,
 Thus far I'm sure th' art in the right:

ψ. 1395. *And now would pass for Spirit Po.*] *Tom Po*, an Expression commonly used for an Apparition: and 'twas usual to say, to one that seem'd fearful of going into another Room, in the dark, you are afraid you shall meet *Tom Po*. (Dr. B.) The Rise of this might be from the *Nayros*, or Soldiers of *Malabar* in the *Indies*, of whom *Linschoten* (*Voyages into the East and West Indies*, chap. 42. p. 78.) gives the following Account: "As
 " these *Nayros* go in the Street, they used to cry *Po, Po*, which is
 " to say, take Heed, look to yourselves, or I come, stand out
 " of the Way: For that the other Sort of People called *Polyas*, that
 " are no *Nayros*, may not once touch or trouble one of them: and
 " therefore they always cry, because they should make them Room,
 " know that they come: For, if any of the *Polyas* should chance
 " to touch their Bodies, he may freely thrust him through, and no
 " Man ask him, why he did it."

ψ. 1398. *These rallying Devils do no Hurt.*] I have heard of a Gentleman's Servant, in other Respects, very stout and courageous; who was so fully possess'd with the vulgar Notion of Spirits, and *Hobgoblins*, that he was almost afraid to lie alone. A Fellow-Servant, in order to scare him, got under the Bed one Night,
 and,

1405 And know what 'tis that troubles thee,
 Better than thou hast guess'd of me.
 Thou art some paultry, *black-guard Spright*,
 Condemn'd to Drudg'ry in the Night;
 Thou hast no Work to do in th' House,
 1410 Nor *Half-penny to drop in Shoes*:
 Without the raising of which Sum,
 You dare not be so troublesome,
To pinch the Slatterns black and blue,
For leaving you their Work to do.

and, when he was almost asleep, raised up the Bed with his Back: which put the poor Man into a terrible *Panic*: but the other by overacting his Part, and overstraining himself, chanc'd to break Wind backwards; upon which he immediately suspecting who it was, cry'd out, *Nay, if thou art a-f—t—ng Devil, have at thee, I am not afraid of thee*; and jump'd out of Bed, pulled the other from under it by the Ears, and beat him heartily.

Y. 1413. *To pinch the Slatterns black and blue.*]

*When House or Hearth doth sluttish lie,
 I pinch the Maids both black and blue,
 And from the Bed the Bed-Cloaths I
 Pull off, and lay them nak'd to view:*

(*Old Ballad of Robin Good-fellow. Mr. Peck's New Memoirs of Milton, f. 7. p. 28.*)

*She bid him then go to those Caves,
 Where Conjurers keep Fairy Slaves,
 Such Sort of Creatures as will baste ye
 A Kitchen-Wench, for being nasty:
 But, if she neatly scour her Pewter,
 Give her the Money, that is due t' her.*

*Orpheus and Euridice by Dr. King. Miscellanies, p. 379. See Shakespear's Merry Wives of Windsor, vol. 1. p. 301, 302. She-
 ringham de Gentis Anglorum Origine, cap. 14. p. 320. Archdeacon
 Parnel's Fairy Tale. Poems, 1737, p. 38. The Fairies. Miscel-
 aneous Poems, published by Mr. D. Lewis, 1726. p. 172.*

Y. 1415. *This is your Business, good Pug-Robin.*]

*From Hag-bred Merlin's Time have I
 Thus nightly revell'd to and fro;*

And

1415 This is your Bus'ness, good *Pug-Robin*,
 And your Diversion, dull *dry Bobbing*,
 T' entice *Fanatics* in the Dirt,
 And wash 'em clean in Ditches for't.
 Of which Conceit you are so proud,
 1420 At ev'ry Jest you laugh aloud,
 As now you would have done by me,
 But that I barr'd your Raillery.

Sir (*quoth the Voice*) y' are no such *Sophi*,
 As you would have the World judge of ye.

*And, for my Pranks, Men call me by
 The Name of Robin Good-fellow.*

See *Old Ballad of Robin Good-fellow*. Mr. Peck's *New Memoirs of Milton*, p. 26. *Bibliotheca Pepysian*. *Old Ballads*, vol. 1. N^o 80. See *Tale of Robin Good fellow*. *Warner's Albion's England*, Book 14. chap. 91. p. 367. *Heywood's Hierarchie of Angels*, Book 9. p. 574. See *Puck, or Robin Good-fellow*. *Shakespeare's Midsummer Nights Dream*, act 2. vol. 1. p. 90, 91. *Anatomy of Melancholy*, by Democritus Junior, p. 47. *Spanish Mandevile*, fol. 78. *Preface to Dr. Dee's Book of Spirits*, Sign. F. See *Abstract of Scot's History of Witchcraft*. *British Librarian*, N^o 4. for April 1737. p. 218, 227. concerning Robin Good-fellow, a lusty cozening Friar.

ψ. 1423. *Y'are are no such Sophy.*] Alluding to the Title commonly given to the Kings of *Persia*. Prince *Cantemir* observes, (*History of the Growth and Decay of the Othman Empire*, p. 134.) "That *Ishmael Shah*, Contemporary with *Bajazet*, was Founder of the present Royal Family of *Persia*; from him who had the Name of *Sophi*, or Wise, they have retain'd the Name of the Great *Sophi* to this Day." (*Vide Aul. Turcie*, par. 1. a *Nic. Honiger Koningshoff*. *Frankfurt*. p. 119. *Purchase's Pilgrims*, vol. 5. p. 381.

Sir *John Chardin*, who liv'd some Time in *Persia*, in his Account of the Coronation of *Solyman the Third*, King of *Persia*, annexed to his Travels into *Persia*, p. 48. folio 1686, explaining the Word *Sasie*, says, "It will be more to the Purpose to observe the Mistakes of our Writers upon the Word *Sasie*: For they would have all the Kings of *Persia* to be call'd *Sophies*. I cannot but laugh, says he, when I find in their Writings the

- 1425 If you design to weigh our Talents,
 I' th' Standard of your own false Balance,
 Or think it possible to know
 Us Ghosts, as well as we do you:
 We who have been the everlasting
 1430 Companions of your Drubs and Basting,
 And never left you in Contest,
 With Male or Female, Man or Beast,
 But prov'd as true t' ye, and entire,
 In all Adventures, as your Squire.
 1435 *Quoth he*, that may be said as true
 By th' idlest *Pug* of all your Crew.
 For none could have betray'd us worse
 Than those Allies of ours and yours.
 But I have sent him for a Token
 1440 To your Low-Country *Hogen-Mogen*,
 To whose infernal Shores I hope
 He'll swing like Skippers in a Rope.

“ *Grand Sophy*, the *Sophy of Persia*, and the *Sovereign Sophy*:
 “ for the Kings of *Persia* are neither call'd *Sophies* in general,
 “ nor in particular: Could the Kings of *Persia* read our *European*
 “ Characters, and should see, in the Letters that are written to
 “ them from some Parts of *Europe*, the Title which is given them
 “ of *Sophy*, questionless they would spit upon them, and take it as
 “ an Affront.”

✓. 1442. *He'll swing like Skippers in a Rope.*] A Master of a Ship
 is called a *Skipper* in *Holland*.

✓. 1448. *By holding up your cloven Paws.*] The Manner of
 taking the Covenant was by lifting up their Hands to Heaven,
 for the Maintenance and Observation of the Ends and Principles ex-
 press'd in it. See *History of Independency*, printed in 1648, p. 128.
 The *Independents* were at length for setting aside the Covenant,
 though some of them jointly with the *Presbyterians*, had been
 concern'd in making it, and had actually taken it, as this *Inde-*
pendent

And if y' have been more just to me
 (As I am apt to think) than he,
 1445 I am afraid it is as true,
 What th' Ill-affected say of you.
 Y' have spous'd the *Covenant* and *Cause*,
 By holding up your *cloven Paws*.
 Sir, *quotb the Voice*, 'tis true, I grant,
 1450 We made, and took the *Covenant*:
 But that no more concerns the *Cause*,
 Than other *Perj'ries* do the *Laws*,
 Which when they're prov'd in open Court,
 Wear wooden *Peccadillo's* for't.
 1455 And that's the Reason *Cov'nanters*
 Hold up their Hands, like Rogues at Bars.
 I see, *quotb Hudibras*, from whence
 These Scandals of the Saints commence,
 That are but natural Effects
 1460 Of *Satan's* Malice, and his Sects,

pendent Ghost acknowledges, which is the Reason why our *Presbyterian* Knight urges the Obligation of it to him; for this was their Practice: See the History above quoted, which will give the Reader a full Light into this whole Dialogue. (Mr. B.)

y. 1450. *We made, and took the Covenant.*] The Author of *Mercurius Publicus* tells us of a *Wizard*, (see num. 20. p. 319, 320.) who, upon his Examination at *Edinburgh*, confess'd, that the Devil had bound him to renounce his *Creed*, and his *Christendome*, (*Christianity*) but gave him leave to keep his *Covenant*. Mr. *Butler* here gives the Reason of it, that the Devil had a principal Hand in the making of it: And in Canto II. 1255, 1256, are the following Lines:

*Until th' had prov'd the Devil Author
 O' th' Covenant, and cause his Daughter.*

See Canto II. 1245, 1246.

y. 1454. *Wear wooden Peccadillo's for't.*] * *Peccadillo's* were stiff Pieces that went about the Neck, and round about the Shoulders

Those Spider-Saints, that hang by Threads
Spun out o'th Entrails of their Heads.

- Sir, *quoth the Voice*, that may as true
And properly be said of you ;
1465 Whose Talents may compare with either,
Or both the other put together.
For all the *Independents* do,
Is only what you forc'd 'em to,
You, who are not content alone
1470 With Tricks to put the Devil down,
But must have Armies rais'd to back
The Gospel-work you undertake ;
As if Artillery, and Edge-tools,
Were th' only Engines to save Souls.
1475 While he, poor Devil, has no Pow'r
By Force to run down and devour ;
Has ne'er a Classis, cannot sentence
To Stools, or Poundage of Repentance ;
Is ty'd up only to design

Shoulders to pin the Band, wore by Persons nice in Dressing : but
his wooden one is a *Pillory*.

ŷ. 1477, 1784. ——— Cannot sentence — To Stools, or
Poundage of Repentance.] i. e. doing Penance in the *Scotch* Way,
upon the *Stool of Repentance* ; or commuting the Penance for a
Sum of Money. The *Scots* (see *Articles of War for the Expedition*,
Edinburgh 1644. *Publ. Libr.* Cambridge 19. 9. 3. art. 3.) ordain,
“ That common and ordinary Swearing, open profaning of the
“ Lord's Day, wronging of his Minister, and other Acts of that
“ Kind, shall not only be punish'd with Loss of Pay, and Imprison-
“ ment, but the Transgressors shall make their public Repentance
“ in the Middle of the Congregation.”

The Author of a Tract, intitled, *A Long-winded Lay Lecture*,
1647. p. 8. Royal Library, Cambridge, banters the *Scottish* Penances
in the following Lines :

Bretbren,

1480 T' entice, and tempt, and undermine :
 In which you all his Arts out-do,
 And prove yourselves his Betters too.
 Hence 'tis Possessions do less Evil
 Than mere Temptations of the Devil,
 1485 Which all the horrid'st Actions done.
 Are charg'd in Courts of Law upon ;
 Because, unless they help the Elf,
 He can do little of himself ;
 And therefore where he's best possess'd,
 1490 Acts most against his interest ;
 Surprizes none but those wh' have Priests
 To turn him out, and Exorcists,
 Supply'd with spiritual Provision,
 And Magazines of Ammunition :
 1495 With Crosses, Relicks, Crucifixes,
 Beads, Pictures, Rosaries, and Pixes :
 The Tools of working our Salvation
 By mere mechanic Operation.

*Brethren, forgive me, now I do confess,
 Yet to Confession I'll not play the Fool,
 To bring mine Arse upon the Scottish Stool.
 No, I'll not subject be to such an Order,
 Which will e're long invade our English Border.
 Than they that will be slav'd, after the Sentence,
 Must sit upon the Stool of their Repentance ;
 But no sike Scottish, Presbyterian Trick
 Shall make my freeborn-Heart with Sorrow sick.
 Let those that have a Mind the most commend on't,
 On that, and all the rest, I'm Independant.*

✓. 1483. Hence 'tis Possessions, &c.] * Criminals in their Indictments are charg'd with not having the Fear of God before their Eyes, but being led by the Instigation of the Devil.

✓. 1492. ————— And Exorcists.] Exorcists made an Order of

With holy Water, like a Sluice,
 1500 To overflow all Avenues.
 But those wh' are utterly unarm'd,
 T' oppose his Entrance if he storm'd,
 He nevers offers to surprize,
 Although his falsest Enemies;
 1505 But is content to be their Drudge,
 And on their Errands *glad* to trudge;
 For where are all your Forfeitures
 Intrusted in safe Hands, but ours?
 Who are but Jailors of the Holes
 1510 And Dungeons where you clap up Souls;
 Like Under-keepers, turn the Keys,

of the Clergy in the third Century. *Bingham's Antiquities of the Christian Church*, book 3. chap. 4. vol. 2. p. 22. But Mr. Butler designs to sneer the *Popish Exorcists*, who pretend to lay, or cast out evil Spirits.

ψ. 1516. *Than all your covenanting Trustees.*] See 13th Carol. 2. chap. 25. intitled, "An Act for restoring all such Advowsons, Rectories impropriate, Glebe-Lands, and Tythes to his Majesty's Loyal Subjects as were taken from them, and certain Charges imposed on them upon their Compositions for Delinquency by the said Usurpers." S. 1, 2, 3.

ψ. 1519, 1520. ————— *As some demise — The same Estate in Mortgage twice.*] There was in those Days a remarkable Case of this Kind, that of Mr. *Sherfield*, the Recorder, and famous Breaker of Glass Windows, in a Church at *Sarum*; of whom Mr. *Garrard* (in a Letter to the *Earl of Strafford*. See *Earl of Strafford's Letters*, 1739. vol. 1. p. 206.) gives the following Account: "*Sherfield* died some thousands in Debt, and most wickedly cheated those that dealt with him for that little Land he had, a Manour near *Marlborough*: When as your Lordship knows he was fined 500 *l.* in the Star-Chamber, he then mortgaged his Manour to Mr. *Ayres*, a Bencher in *Lincoln's-Inn*, who lent him upon it 2500 *l.* Upon his Death, he challenging it, *Audley*, of the Court of Wards, shews a former Mortgage to him; Sir *Thomas Jarvis* one more ancient than that; his

T' your Mittimus Anathemas :
 And never boggle to restore
 The Members you deliver o'er
 1515 Upon Demand, with fairer Justice,
 Than all your covenanting Trustees :
 Unless, to punish them the worse,
 You put them in the secular Powers,
 And pass their Souls, as some demise
 1520 The same Estate in Mortgage twice :
 When to a legal *Utlegation*
 You turn your Excommunication,
 And, for a Groat unpaid that's due,
 Distrain on *Soul* and *Body* too.

“ his Wife before him challengeth it as her Jointure; his eldest
 “ Brother shews a Conveyance before all these : In Conclusion, on
 “ his Death-Bed, he commanded a Servant to carry a Letter with
 “ a Key seal'd up in it to Mr. Noy, where was assign'd in what Box
 “ of his Study at *Lincoln's-Inn* lay the Conveyance of his Estate :
 “ When it was found, that by Deed, bearing Date before all
 “ these formerly mentioned, he had given all his Estate to pious
 “ Uses.” *Sic finita est fabula* of Mr. Sherfield.

ψ. 1521. *When to a legal Utlegation, &c.*] These Saints proceed-
 ed in a more formal and rigorous Manner in their *Outlawries*, than
 Mr. Selden did in the following Instance : “ The King of *Spain*
 (says he, *Table-Talk*, p. 89.) was *Outlaw'd* in *Westminster-Hall*, I
 “ being of Council against him : A Merchant had recover'd Costs
 “ against him in a Suit, which because he could not get, we advised
 “ him to have him *Outlaw'd* for not appearing, and so he was.
 “ As soon as *Gondimer* heard that, he presently sent the Money, by
 “ Reason, if his Master had been *Outlaw'd*, he could not have
 “ had the Benefit of the Law, which would have been very preju-
 “ dicial, there being many Suits then depending between the King
 “ of *Spain* and our *English Merchants*.” (See the Manner of *Out-*
lawing. Spelmanni Glossar. sub voce Excommunicatio.)

ψ. 1523, 1524. *And for a Groat unpaid that's due — Distrain on*
Soul and Body too.] A Sneer upon the Abuse of Excommunica-
 tions

1525 Thought he, 'tis no mean Part of Civil
State Prudence to cajole the Devil ;
And not to handle him too rough,
When h' has us in his cloven Hoof.

'Tis true, *quoth he*, that Intercourse
1530 Has pass'd between your Friends and ours :
That, as you trust us, in our Way,
To raise your Members, and to lay,
We send you others of our own,
Denounc'd to hang themselves, or drown,
1535 Or, frightened with our Oratory,
To leap down headlong many a Story :
Have us'd all Means to propagate
Your mighty Interests of State,
Laid out our spiritual Gifts to further

tions by the *Presbyterians*, which were as rigorous as those in the *Romish Church*, of which I meet with the following Account: (*De onere Banni. Gravamin. Centum Germanicæ Nationis, Grav. 24. Fascicul. Rer. expetendar. & fugiendar. edit. 1690. p. 362.*) Denique ob pecuniæ lucrive tantulum, aut alioqui res minimi pretii ad internecionem usque animæ, corporis, honoris, atque rei familiaris, contra divina humanaque jura perducuntur.

Mr. *Baker* says, (*History of the Inquisition, chap. 9. p. 115.*) that the Ceremony of a *Popish* Excommunication is thus: "When
" the *Bishop* pronounces the *Anathema*, twelve *Priests* must stand
" round him, and hold lighted Candles in their Hands, which
" they must throw down to the Ground, and tread under their
" Feet at the Conclusion of the *Anathema* or Excommunica-
" tion."

ψ. 1541. For, if the Saints are nam'd from Blood. Vide *Reusneri Symbolar. Apostolic. class. 1. symbol. 62.*

ψ. 1553. The Cock crows, and the Morn draws on.] Alluding probably to the Ghost in *Shakespear's Hamlet*.

But even then the Morning Cock grew loud,
And at the Sound it sunk in Haste away,
And vanish'd from our Sight. —————

But

1540 Your great Designs of Rage and Murder.
 For, if the Saints are nam'd from Blood,
 We onl' have made that Title good;
 And, if it were but in our Power,
 We should not scruple to do more,
 1545 And not be half a Soul behind
 Of all Dissenters of Mankind.

Right, *quoth the Voice*, and, as I scorn
 To be ungrateful, in Return
 Of all those kind good Offices,
 1550 I'll free you out of this Distress,
 And set you down in Safety, where
 It is no Time to tell you here.
 The Cock crows, and the Morn draws on,
 When 'tis decreed I must be gone :

But soft, methinks I scent the morning Air,
 Brief let me be————

Ghost in *Hamlet*.

See more, act 1. vol. 7. p. 230.

Virgil represents the Ghost of *Anchises* thus concluding his Instructions to *Aeneas* :

Jamque vale ; torquet medios nox humida cursus,
 Et me sævus equis oriens afflavit anhelis,
 Dixerat, & tenues fugit ceu fumus in auras.

Aeneid. l. 5.

*The dewy Night rolls on her middle Course,
 And with his panting Steeds the rising Sun
 Severe hath breath'd upon me. Thus he said,
 And flew like Smoke into the fleeting Air.*

Dr. Trapp, *y*. 937. (Mr. B.)

'Tis feign'd, that *Alectryon*, which signifies a Cock, was a Youth
 belov'd by *Mars*; and, conscious of his Adultery with *Venus*, he
 was accusom'd to watch at the Door, and give Notice of any
 that approach'd: But, falling at one Time asleep, they were disco-
 ver'd by the Sun, and caught in a Net by *Vulcan*; for which an-
 gry *Mars* converted him into a fowl with a Crest on his Crown,
 representing his Helmet, who, mindful of his former Neglect,
 con-

- 1555 And, if I leave you here till Day,
 You'll find it hard to get away.
 With that, the *Spirit* grop'd about
 To find th' enchanted *Hero* out,
 And try'd with Haste to lift him up :
 1560 But found his forlorn *Hope*, his Crup,
 Unserviceable with Kicks and Blows,
 Receiv'd from harden'd-hearted Foes.
 He thought to drag him by the Heels,
 Like *Gresham Carts, with Legs for Wheels* ;
 1565 But Fear, that soonest cures those Sores,
 In Danger of Relapse to worse,
 Came in t' assist him with its Aid,
 And up his sinking Vessel weigh'd,
 No sooner was he fit to trudge,
 1570 But both made ready to dislodge :

continually crows before the Rising of the Sun, lest he should take any one tardy. See other Reasons for the *Cock's Crowing* at that Time, Mr. G. Sandys's Notes upon Ovid's *Metamorphosis*, p. 217. edit. 1640. Notes upon Creech's *Lucretius*, vol. 1. p. 368, 369. *Chartarii Imagin. Deor. qui ab antiquis colebantur*, p. 273. Dr. Meric Casaubon, in his Preface to *Dee's Book of Spirits*, says, " One tells us, that, when the Cock croweth, the solemn Meetings of Witches are dissolv'd: And he thinks a Reason may be, because of the Crowing of the Cock in the Gospel, when Saint Peter denied Christ." To this Opinion Mr. Prior, in his Poem, intitled, *De la Fontaine's Hans Carvel imitated*, alludes :

*All's well—But prithee, honest Hans,
 Says Satan, leave your Complaisance.
 The Truth is this, I cannot stay,
 Flaring in Sun-shine all the Day:
 For, entre nous, we hellish Sprites
 Love more the Fresco of the Nights;
 And oftner our Receipts convey,
 In Dreams, than any other Way.*

See *Turkish Spy*, vol. 6. book 2. letter 14.

(See

The Spirit hors'd him like a Sack
 Upon the *Vehicle*, his Back ;
 And bore him headlong into th' Hall,
 With some few Rubs against the Wall ;
 1575 Where finding out the Postern lock'd,
 And th' *Avenues* as strongly block'd,
 H' attack'd the Window, storm'd the Glass,
 And in a Moment gain'd the Pass ;
 Thro' which he dragg'd the worsted Soldier's
 1580 Fore-quarters out by th' Head and Shoulders ;
 And cautiously began to scout
 To find their Fellow-cattle out.
 Nor was it half a Minute's Quest,
 E're he retriev'd the Champion's Beast,
 1585 Ty'd to a Pale, instead of Rack,
 But ne'er a Saddle on his Back,

(See the vulgar Notion of Spirits appearing only in the Night, bantered, *Shakespear's Julius Cæsar*, act 4. vol. 6. p. 193. *Midsummer Night's Dream*, act 3. vol. 1. p. 121. act 4. p. 128, 129, *Spectator*, N° 110.)

℥. 1564. *Like Gresham Carts, with Legs for Wheels.*] Mr. Ward, the learned Professor of Rhetoric in Gresham College, communicated the following Note by the worthy Dr. Ducarel :

“ March 4th, 1662—3.—A Scheme of a Cart with Legs that
 “ moved, instead of Wheels, was brought before the Royal So-
 “ ciety, and referred to the Consideration of Mr. Hooke, who
 “ made a Report of it at their next Meeting ; and, upon the 18th
 “ of the same Month, that Report, with some Alterations, was
 “ ordered to be sent to the Author of that Invention, Mr. Potter :
 “ —And Mr. Hooke was ordered to draw up a full Description
 “ of this Cart ; which, together with the Scheme, and the Ani-
 “ madversions upon it, were to be entered in their Books.” The
 First *Philosophical Transaction* bears Date March 6, 1664—5.

℥. 1575. Altered to, *Th' outer Postern*, edit. 1710.

℥. 1586. *But ne'er a Saddle on his Back.*] Those Lines in *Churchyard's Chips*, p. 74. might be applied to our *Heroes* under these Circumstances.

Then

Nor Pistols at the Saddle Bow,
 Convey'd away, the Lord knows how.
 He thought it was no Time to stay,
 1590 And let the Night too steal away ;
 But, in a Trice, advanc'd the Knight
 Upon the *Bare Ridge*, bolt upright,
 And, groping out for *Ralpho's Jade*,
 He found the Saddle too was stray'd :
 1595 And in the Place a Lump of Soap,
 On which he speedily leap'd up ;
 And, turning to the Gate the Rein,
 He kick'd and cudgell'd on amain.
 While *Hudibras*, with equal Haste,
 1600 On both Sides, laid about as fast,
 And spurr'd, as *Jockies* use, to break,
 Or *Padders* to secure, a Neck.
 Where let us leave 'em for a Time,
 And to their *Churches* turn our *Rhyme* ;
 1605 To hold forth their declining State,
 Which now come near an even Rate.

*Then could I call nea Oestler Knave,
 Nor face him down my Gear was gone,
 And pickt away by Hangers on ;
 That follow Geasts to ev'ry Inn,
 By Shift some Pair of Boets to win ;
 Such Filchers have so great a Lack,
 They steal the Saddle from the Back ;
 But I, that brought a Saddle out,
 Might ride now like a gentil Lout :
 There was no Thief to shrew'd my Shaem,
 But plain poor Tom to bear the Blame.*

*Sancho Pancha's Adventure was more humorous, who had his
 Afs stolen from under him, when asleep, the Thief clapping four
 Stakes under the four Corners of his Pack-Saddle.*

(Don Quixote, part 2. vol. 3. chap. 4. p. 35.)

H U D L

H U D I B R A S.

THE ARGUMENT of THE SECOND CANTO.

*The Saints engage in fierce Contests
About their Carnal Interests,
To share their Sacrilegious Preys
According to their Rates of Grace;
Their various Frenzies to reform,
When Cromwell left them in a Storm:
Till, in th' Effige of RUMPS, the Rabble
Burns all their Grandees of the Cabal.*

C A N T O II.

THE Learned write, *An Insect Breeze*
Is but a mungrel Prince of Bees,

This Canto is entirely independent of the Adventures of *Hudibras* and *Ralpho*: Neither of our Heroes make their Appearance: Other Characters are introduced, and a new Vein of Satyr is exhibited. The Poet steps out of his Road, and skips from the Time wherein these Adventures happened to *Cromwell's* Death, and from thence to the Dissolution of the *Rump Parliament*. This Conduct is allowable in a *Satyrist*, whose Privilege it is to ramble wherever he pleases, and to stigmatize Vice, Faction, and Rebellion, where and whenever he meets with them. He is not tied down to the Observance of Unity of Action, Time, or Place; though he has hitherto had a Regard to such Decorums: But now, and here only, he claims the Privilege of a *Satyrist*, and deviates from Order, Time, and Uniformity: and deserts his principal Actors: He purposely sends them out of the Way, that we may attend to a lively Representation of the Principles and Politics of *Presbyterians*, *Independents*, and *Republicans*, upon the
Dawn-

That falls before a Storm on Cows,
 And stings the Founders of his House ;
 5 From whose corrupted Flesh that Breed
 Of Vermin did at first proceed.

Dawning of the Restoration. He sets before us a full View of the Treachery and Underminings of each Faction: And sure it is with Pleasure we see the Fears and Commotions they were in upon the happy Declensions of their tyrannical Power and Government. All these Occurrences are fully and faithfully related in this Canto; and the several Facts are warranted by History. (Mr. B.)

ŷ. 1, 2, *The Learned write, an Insect Breeze—Is but a Mungrel Prince of Bees, &c.]* * “An Insect Breeze; Breezes often bring
 “along with them great Quantities of Insects, which some are
 “of Opinion are generated from viscous Exhalations in the Air:
 “but our Author makes them proceed from a Cow’s Dung, and
 “afterwards become a Plague to that whence it received its Ori-
 “ginal.” He alludes probably to the Method of repairing the
Bee Kind, mentioned by *Virgil Georgic. 4. 283, &c.*

*Tempus & Arcadii memoranda inventa magistri
 Pandere*—————

Thus translated by Mr. Dryden:

’Tis Time to touch the Precepts of an Art,
 Th’ Arcadian Master did of old impart:
 And how he stock’d his empty Hives again,
 Renew’d with putrid Gore of Oxen slain —————
 First in a Place by Nature close, they build
 A narrow Flooring, gutter’d, wall’d, and til’d.
 In this four Windows are contriv’d, that strike
 To the four Winds oppos’d their Beams oblique.
 A Steer of two Years old they take, whose Head
 Now first with burnish’d Horns begins to spread;
 They stop his Nostrils, while he strives in vain
 To breathe free Air, and struggles with his Pain.
 Knock’d down he dies, his Bowels, bruis’d within,
 Betray no Wound on his unbroken Skin:
 Extended thus on his obscene Abode,
 They leave the Beast; but first sweet Flow’rs are strew’d,
 Beneath his Body broken Boughs and Thyme,
 And pleasing Cassia just renew’d in Prime.
 This must be done, ere Spring makes equal Day,
 When western Winds on curling Waters play:

E’re

So, e're the Storm of War broke out,
 Religion spawn'd a various Rout
 Of petulant capricious Sects,
 10 The Maggots of corrupted Texts,

*E're painted Meads produce their flow'ry Crops,
 Or Swallows twitter on the Chimney Tops,
 The tainted Blood, in this close Prison pent,
 Begins to boil, and through the Bones ferment.
 Then, wondrous to behold, new Creatures rise,
 A moving Mass at first, and short of Thighs;
 Till, shooting out with Legs, and imp'd with Wings,
 The Grubs proceed to Bees, with pointed Stings;
 And, more and more affecting Air, they try
 Their tender Pinions, and begin to fly:
 At length, like Summer Storms from spreading Clouds,
 They burst at once, and pour impetuous Floods;
 Or Flights of Arrows from the Parthian Bows,
 When from afar they gaul embattl'd Foes;
 With such a Tempest through the Skies they steer,
 And such a Form the winged Squadron bear.*

See an Account of Blasts, Lord Bacon's *Natural History*, cent. 7. sect. 696, p. 143. Dr. Baynard's *History of Cold Baths*, part 2. p. 143. Morton's *History of Northamptonshire*, p. 331. Bradley's *Account of Blights from Insects*. *New Improvement of Planting and Gardening*, part 3. chap. 5. p. 210, &c.

§. 8. *Religion spawn'd a various Rout.*] The Author of *A Tale of a Tub* (p. 201.) probably alludes to this; where, speaking of Jack, he observes, "That he was a Person of great Design and
 "Improvement in Devotion; having introduced a new Deity,
 "who has since met with a vast Number of Worshipers, by
 "some called *Babel*, by some *Chaos*, who had an ancient Tem-
 "ple of Gothic Structure upon *Salisbury Plain*." See an Account of the great Variety of Sects during those Times. *Tatler*, N^o 256.

*Take—and his Club, and Smec and his Tub,
 Or any Sect old or new;
 The Devil's in the Pack, if Choice you can lack,
 We are fourscore Religions strong.*

[*The Rebellion Collection of Loyal Songs*, reprinted, 1731, vol. 1. N^o 67. p. 176.

§. 10. *The Maggots of corrupted Texts.*] The Independents were literally so, having corrupted that Text, *Acts* vi. 3, to give the
 People

That first run all Religion down,
 And after ev'ry Swarm its own.
 For, as the *Persian Magi* once
 Upon their *Mothers* got their *Sons*,
 15 That were incapable t' enjoy
 That Empire any other Way :
 So *Presbyter* begot the other

People a Right to chuse their own Pastors : *Wherefore, Brethren, look ye out from among you seven Men of honest Report, full of the Holy Ghost, whom ye (instead of we, ὡς καλεσώμεν) may appoint over this Business.* Mr. Field has this Forgery in several of his Editions of the Bible ; and, among the rest, in his beautiful Folio Edition of 1659—60 ; and Octavo Edition, 1661. And I have been informed, That he was the first Printer of this Forgery, and had 1500l. for it. (See Mr. Wotton's *Visitation Sermon at Newport Pagnel, Bucks, September 7, 1706, p. 7.*)

*They a bold Power o'er sacred Scriptures take,
 Blot out some Clauses, and some new ones make.*

(Mr. Cowley's *Puritan and Papist, p. 3.*)

And they are described by Mr. Dryden (*Religio Laici, 4^h edit. 1701, p. 76.*) in the following Lines :

*Study and Pains were now no more their Care,
 Texts were explain'd by Fasting and by Prayer :
 This was the Fruit the private Spirit brought,
 Occasion'd by great Zeal, and little Thought :
 While Crowds unlearn'd, with rude Devotion warm,
 About the sacred Viands buzz and swarm :
 The Fly-blown Text creates a crawling Brood,
 And turns to Maggots what was meant for Food.
 A thousand daily Sects rise up and die,
 A thousand more the perish'd Race supply ;
 So all the Use we make of Heaven's discover'd Will
 Is not to have it, or to use it ill.
 The Danger's much the same on several Shelves,
 If others wreck us, or we wreck ourselves.*

†. 13. *For as the Persian, &c.]* * The Magi were Priests and Philosophers among the *Persians*, intrusted with the Government both Civil and Ecclesiastic, much addicted to the Observation of the Stars. *Zoroaster* is reported to be their first Author. They had this Custom amongst them to preserve and continue their Families,

Upon the *Good old Cause*, his Mother,
 Then bore them like the Devil's Dam.
 20 Whose *Son* and *Husband* are the same.
 And yet no nat'ral Tie of Blood,
 Nor Int'rest for the common Good,
 Could, when their Profits interfer'd,
 Get Quarter for each other's Beard.

Families; by incestuous Copulation with their own Mothers. Some are of Opinion, that the three Wise Men, that came out of the *East* to worship our Saviour, were some of these.

ψ. 17, 18. *So Presbyter begot the other,—Upon the Good Old Cause, his Mother.*] The Author of the *Dialogue between Mr. Guthry and Mr. Giffan*, 1661, p. 21. sets forth their Relation in the following Manner:

Giff. “ They say, they are of nearer Relation to you,

“ Your younger Brothers, and the wiser too.

Gu. “ I confess, they did follow our Pattern a long Time, but
 “ it was with a Design to spoil our Copy, and they supplanted us
 “ by the same Artifice we used, a greater seeming Austerity of Life
 “ and Conversation.”

The *Presbyterians* and *Independents* were as near a Kin in a spiritual Sense, as *Archer* (who pretended to be an *Irishman*) and *Foigard*, an *Irish Popish Priest*, were in a natural one.

Archer. “ Upon my Soulvation Dere—ish Joy. —But my *Cushin Mackshane*, will you not put a Remembrance upon me? *Foigard.*
 “ *Mackshane!* By *Saint Patrick*, That ish my Name, shure enough
 “ (aside.) The Devil hang you, Joy.—By fat Acquaintance are
 “ you my Cussen? *Archer.* O, de Devil hang yourself, Joy, you
 “ know we were little Boys togeder upon the School; and your
 “ Foster Moder's Son was married upon my Nurse's *Chister*, Joy, and
 “ so we are *Irish Cussens*.” (*Farquar's Beaux Stratagem*, act 4. p. 65.)

ψ. 24. *Get Quarter for each other's Beard.*] The *Presbyterians*, when uppermost, were very unwilling to grant a Toleration to the *Independents*, and other *Sectaries*, as is observed in the Preface. Mr. *Calamy*, upon Demand, what they would do with *Anabaptists*, *Antinomians*, &c. said, “ They would not meddle with their
 “ Consciencs, but with their Bodies and Estates.” (*Arraignment of Persecution*, p. 16.) For further Proof, I beg Leave to refer the Reader to Sir *Roger L'Estrange's Dissenters Sayings*, First
 V O L. II. P and

- 25 For when they thriv'd they never fadg'd,
 But only by the Ears engag'd :
 Like Dogs that snarl about a Bone,
 And play together when they've none ;
 As by their truest Characters,
 30 Their constant Actions, plainly appears.
 Rebellion now began, for Lack
 Of *Zeal* and *Plunder*, to grow slack ;
 The *Cause* and *Covenant* to lessen,
 And Providence to be out of Season :
 35 For now there was no more to purchase
 O' th' King's Revenue, and the Churches,
 But all divided, shar'd, and gone,
 That us'd to urge the Brethren on.
 Which forc'd the stubborn'st, for the Cause,
 40 To cross the Cudgels to the Laws,

and *Second Parts*, under the Article *Toleration*. And to a Tract, intitled, *A Century of eminent Presbyterian Preachers*, published in 1723, p. 66, &c. *Simpler Cobler*, of *Agawam* in *America*, &c. p. 9.

ψ. 26, 27, 28. *But only by the Ears engag'd:—Like Dogs that snarl about a Bone,—And play together, when they've none.*] The *Jews* tell of two *Dogs* that were very fierce the one against the other; one of them is assaulted by a *Wolf*, and thereupon the other *Dog* resolves to help him against the *Wolf* that made the Assault. (*Adagia Hebraica*, Ray's *Proverbs*, 2^d edit. p. 406. *L'Estrange's Fables*, part 2. fab. 16.)

ψ. 35, 36. *For now there was no more to purchase—O' th' King's Revenue and the Churches.*] An Ordinance was passed in 1649 for removing of Obstructions in the Sale of the King's, Queen's, and Princes Lands, and several Manours and Lands were appointed the Soldiers for their Arrears, whose Debentures were now stated by a Committee of the Army; the common Soldiers purchasing in the Manner of a Corporation by Regiments. The Frequency of these Debentures (which the old Officers and Reformadoes sold

That what by breaking them th' had gain'd
 By their Support might be maintain'd;
 Like Thieves, that in a *Hemp-plot* lie,
 Secur'd against the *Hue-and-Cry*,
 45 For *Presbyter* and *Independant*
 Were now turn'd *Plantiff* and *Defendant*;
 Laid out their Apostolic Functions
 On carnal *Orders* and *Injunctions*;
 And all their precious Gifts and Graces
 50 On *Outlawries* and *Scire facias*;
 At *Michael's Term* had many Trial,
 Worse than the *Dragon* and *St. Michael*,
 Where Thousands fell, in Shape of Fees,
 Into the *bottomless Abyss*.
 55 For when, like Brethren, and like Friends,
 They came to share their Dividends,

fold at half a Crown in the Pound) drew in several Citizens to bargain with the Trustees, named in the Ordinance for the Sale of such Lands and Hereditaments. (See *Heath's Chronicle*, p. 256. and the *Ordinance*, *Scobel's Collections*, part 2. chap. 42. p. 51.) And for removing Obstructions in the Sale of the Lands of *Bishops*, *Deans*, and *Chapters*, id. ib. chap. 35. p. 44. There had been nineteen Ordinances to the same Purpose, in the Years 1646, 1647, 1648. See the Table annexed to the Ordinance, 20th of *November*, 1648. And yet, notwithstanding, *White-Hall* and *Somerset-House* were not disposed of, *May* 16, 1659: For all that Time it was resolved by the Council of State, that these, with their Appurtenances, should be exposed to Sale, for paying the great Arrears due to the Army. (*Mercurius Politicus*, N^o 567. p. 448.) And, *Wednesday* the sixth of *July*, 1659, they ordered the Sale of *Hampton-Court*, with the Meadows, Parks, and Deer. (*Ib.* N^o 577. p. 576.)

ψ. 51. At *Michael's Term*, &c.] * *St. Michael*, an Archangel, mentioned in *St. Jude's Epistle*, verse 9.

And ev'ry Partner to possess
 His Church and State Joint-Purchases,
 In which the ablest Saint, and best,
 60 Was nam'd in Trust by all the rest
 To pay their Money; and, instead
 Of ev'ry Brother, pass the Deed;
 He straight converted all his Gifts
 To pious Frauds, and holy Shifts;
 65 And settled all the other Shares
 Upon his *outward Man* and's *Heirs*:
 Held all they claim'd as forfeit Lands,
 Deliver'd up into his Hands,
 And pass'd upon his Conscience,
 70 By *Pre-intail* of *Providence*;
 Impeach'd the rest for *Reprobates*,
 That had no Titles to Estates,

y. 77, 78. *And laid about as hot and brain-sick — As th' Utter Barrister of Swanfwick.*] * *William Prynne*, of *Lincoln's-Inn*, Esq; born at *Swanfwick*, who styled himself *Utter Barrister*, a very warm Person and voluminous Writer; and after the Restoration Keeper of the *Records in the Tower*." See *W. Pryn. Wood's Athenæ Oxon.* vol. 2. col. 311. edit. 1692. And the Meaning of *Utter Barrister*, *Manley's Interpreter*. *Jacob's Law-Dictionary*, and *Chambers's Cyclopædia*.

y. 80. *As Men with Sand-bags did of old.*] When the Combat was demanded in a legal Way by Knights and Gentlemen, it was fought with Sword and Lance; and, when by Yeomen, with Sand-bags fastened to the End of a Truncheon. (Mr. W.) To this Custom *Ben. Johnson* alludes, (in his *Underwood*, in the King's Entertainment, 1633. vol. 1. p. 276.)

Go, Captain Stub, lead on and shew
 What House you come on, by the Blow
 You give Sir Quintin, and the Cuff
 You 'scape o' th' Sand-bag's Counter-buff.

See the Combat between *Horner* and *Peter Thump*, with Mr. *Warburton's*

But by their spiritual Attaints
 Degraded from the Right of *Saints*.

- 75 This b'ing reveal'd, they now begun
 With Law and Conscience to fall on :
 And laid about as hot and brain-sick
 As th' *Utter Barrister* of Swanfwick ;
 Engag'd with Money-bags, as bold
 80 As Men with Sand-bags did of old ;
 That brought the Lawyers in more Fees
 Than all unsanctify'd Trustees ;
 Till he who had no more to show
 I' th' Case, receiv'd the Overthrow ;
 85 Or, both Sides having had the worst,
 They parted as they met at first.
 Poor *Presbyter* was now reduc'd,
 Secluded, and cashier'd, and chous'd !

burton's Note. *Shakespear's Second Part of King Henry the Sixth*, act 2. vol. 4. p. 233. And the Proposal of the *Squire of the Wood* to *Sancho Pancha* to fight with a Couple of Linnen Bags, with half a Dozen smooth Stones in each Bag. *Don Quixote*, vol. 3. chap. 14. p. 128.

ψ. 87. *Poor Presbyter was now reduc'd.*] The *Independents* and other *Seclaries* spawned from them, being supported by *Oliver Cromwell* and the Army, soon deprived the *Presbyterians* of all the Power the Lords and Commons had begun to give them. This is alluded to, ψ. 1141, &c.

Mr. Fry, a Member of Parliament, (see his Tract, intitl'd, *The Accuser shamed*, &c. 1648, p. 12.) says, " That rigid Sir John
 " *Presbyter* was desperately sick — and that he would as soon put
 " a Sword into the Hands of a Mad-man, as into the Hands of a
 " *High flying Presbyterian*."

And (in the *last Will and Testament of Sir John Presbyter*, printed in the Year of Jubilee, 1647, p. 7.) are the following Lines :

Here lies Jack Presbyter, void of all Pity,
 Who ruin'd the Country, and fooled the City ;

Turn'd out, and excommunicate
 90 From all Affairs of Church and State,
 Reform'd t' a Reformado Saint,
 And glad to turn Itinerant,
 To stroll and teach from Town to Town,
 And those he had taught up teach down,
 95 And make those Uses serve agen,
 Against the new-enlighten'd Men;
 As fit as when at first they were
 Reveal'd against the *Cavalier*:
 Damn *Anabaptist* and *Fanatic*,
 100 As pat as *Popish* and *Prelatic*;

*He turn'd Preaching to Prating, and Telling of Lyes,
 Caus'd Fairs and Diffensions in all Families;
 He invented new Oaths Rebellion to raise,
 Deceiving the Commons, whilst on them he preys:
 He made a new Creed, despised the old;
 King, State, and Religion, by him bought and sold.
 He four Years consulted, and yet could not tell
 The Parliament the Way Christ went into Hell:
 Resolved therein he never would be,
 Therefore in great Haste he's gone thither to see.*

ψ. 88. *Secluded.*] Alluding to the Seclusion of the *Presbyterian* Members from the House, in order to the King's Trial.

ψ. 91. *Reform'd t' a Reformado Saint.*] See *Reformado*, *Baily's Dictionary*.

ψ. 92. *And glad to turn Itinerant.*] "April 12, 1649, it was referred to a Committee to consider of a Way how to raise Pensions and Allowances, out of Dean and Chapters Lands, to maintain supernumerary Ministers, who should be authorized to go up and down, compassing the Earth, and adulterating other Mens Pulpits and Congregations." (*History of Independency*, part 2, p. 156.)

Hugh Peters (in a Tract intitled, *A Word to the Army, and two Words to the Kingdom*, 1647. p. 11. *Public Library*, Cambridge, 19. 7. 20.) advises, "That two or three *Itinerary Preachers* may be sent by the State into every County: And a

And, with as little Variation,
 To serve for any Sect i' th' Nation.
 The *Good Old Cause*, which some believe
 To be the *Dev'l* that tempted *Eve*
 105 With Knowledge, and does still invite
 The World to Mischief with *New Light*,
 Had Store of Money in her Purse,
 When he took her for *bett'r* or *worse*;
 But now was grown deform'd and poor,
 110 And fit to be turn'd out of Door.

The *Independents* (whose first Station
 Was in the *Reer of Reformation*,

“ Committee of godly Men, to send out Men of Honesty, Ho-
 “ linefs, and Parts, to all Counties, recommended from their
 “ Test.” For a further Account of these *Itinerants*, see *Va-*
vasor Powell: *Wood's Athenæ Oxon.* 1st edit. part 2. col. 343,
 344. &c.

§. 94. *And those he had taught up teach down.*] The *Indepen-*
dents urged the very same Doctrines against the *Presbyterians*,
 which the *Presbyterians* had before used against the *Bishops*, such
 as the *No Necessity of Ordination* by the Hands of the *Presbytery*:
 And that *Church Government* was committed to the *Community of*
the Faithful. Which Doctrines, and others of the like Nature, the
Presbyterians had preached up, in order to pull down the *Bishops*;
 but, when the *Independents* used those Arguments against the Go-
 vernment they would have set up, they preached them down a-
 gain. (Dr. B.)

§. 103. *The Good Old Cause.*] The *Covenant* and *Protestation*,
 for which they first pretended to take up Arms.

§. 111. *The Independents.*] See the best Account of that *Sect*,
 in the *History of Independency*, by Clement Walker, Esq; a zealous
Presbyterian and *secluded Member*. The first Part of his Book
 was published in the Year 1648. The second Part, intitled, *A-*
narchia Anglicana, 1649. By *Theodorus Verax*. Mr. Walker, being
 discovered to be the Author by *Cromwell*, was committed Prisoner
 to the *Tower of London*, the 13th of November, 1649, where he
 wrote the third Part, intitled, *The High Court of Justice*, or *Crom-*
 well's

A Mungrel Kind of *Church-Dragoons*,
 That serv'd for Horse and Foot at once ;
 115 And in the Saddle of one Steed
 The *Saracen* and *Christian* rid :
 Were free of ev'ry spiritual Order,

well's *Bloody Slaughter-House*, published in the Year 1651. After the Restoration, a fourth Part was added, by T. M. Esq; and all four published together in a thick Quarto, 1660-1. And *Bastwick's Routing of the Independent Army*, 4^{to}.

ψ. 112, 115, 116. *Was in the Reer of Reformation,—And in the Saddle of one Steed—The Saracen and Christian rid.*] See an Account of the Rise of the *Independents* in the Year 1643, where *Independency* is compared to *Mahometism*. *Echard's History of England*, vol. 2. p. 435.

Mr. *Walker* (*History of Independency*, part 1. p. 27.) says, “The *Independents* are a Composition of Jew, Christian, and Turk.”

ψ. 117. *Were free of ev'ry spiritual Order.*] The *Romish Orders* here alluded to are the *Jesuits*, the *Knights of Malta*, the *Fathers of the Oratory*, and the *Dominicans*, who are at the Head of the *Inquisition*. (Mr. W.)

It was so in Mr. *Butler's* Time; but Mr. *Baker* observes (*History of the Inquisition*, chap. 7. p. 48.) “That this Office is not, as formerly, committed to the *Predicants*, or *Dominican Friars*; They began to employ it in the secular Clergy, who were skilful in the Decrees and Laws; till at last the whole Power gradually devolved on them: So that now the *Dominican Friars* have no Part in it, though the *Inquisitors* oftentimes use their Assistance in judging of Propositions; and they are employed as Counselors in the Holy Office.”

ψ. 118. *To preach, and fight, &c.*] The Officers and Soldiers, among the *Independents*, got into Pulpits, and preached, and prayed, as well as fought: *Oliver Cromwell* was famed for a Preacher, and has a Sermon in Print, intitled, *Cromwell's Learned, Devout, and Conscientious Exercise, held at Sir Peter Temple's in Lincoln's-Inn Fields, upon Romans xiii. 1. [penes me]* in which are the following *Flowers of Rhetoric*: “Dearly beloved Brethren and Sisters, it is true, this Text is a malignant one; the Wicked and Ungodly have abused it very much; but, Thanks be to God, it was to their own Ruin. P. 1.

“But now that I spoke of Kings, the Question is, Whether,
 “by

To *preach*, and *fight*, and *pray*, and *murder*:)
 No sooner got the Start to lurch
 120 Both Disciplines, of *War* and *Church*,
 And Providence enough to run
 The chief Commanders of them down,

“ by the *higher Powers*, are meant Kings or Commoners? Truly
 “ beloved, it is a very great Question among those that are
 “ learned: For may not every one, that can read, observe, that
 “ *Paul* speaks in the plural Number, *higher Powers*? Now, had
 “ he meant Subjection to a King, he would have said, *Let every*
 “ *Soul be subject to the higher Power*. If he had meant one Man;
 “ but by this you see he meant more than one: He bids us *be sub-*
 “ *ject to the higher Powers, that is, the Council of State, the House of*
 “ *Commons and the Army.*” *ibid.* p. 3.

When in the *humble Petition* there was inserted an Article against
public Preachers being Members of Parliament, Oliver Cromwell
 excepted against it expressly, “ Because he (he said) was one, and
 “ diverse Officers of the Army, by whom much Good had been
 “ done—and therefore desired they would explain their Article.”
 (*Heath's Chronicle*, p. 408.)

Ibid. And *pray*, and *murder*.] Sir Roger L'Estrange observes,
 (Reflection upon Poggius's Fable, of the *Husband, Wife*, and *ghostly*
Father, part 1. fab. 357.) upon the pretended Saints of those Times,
 “ That they did not let one Step in the whole Tract of this Iniquity,
 “ without *seeking the Lord first*, and *going up to inquire of the Lord*,
 “ according to the Cant of those Days; which was no other than
 “ to make God the Author of Sin: and to impute the blackest
 “ Practices of Hell, to the Inspiration of the Holy Ghost.”

'Twas with this Pretext of *seeking the Lord in Prayer*, that Crom-
 well, Ireton, Harrison, and others of the *Regicides*, cajoled General
 Fairfax, who was determined to rescue the King from Execution,
 giving Orders to have it speedily done: And, when they had Notice
 that it was over, they persuaded the General, that this was a full
 Return of Prayer; and, God having so manifested his Pleasure, they
 ought to acquiesce in it, (*Perenchief's Life of King Charles*, prefixed
 to his Works, p. 91.)

So the late Saints, of blessed Memory,
 Cut Throats, in godly pure Sincerity;
 So they, with lifted Hands and Eyes devout,
 Said Grace, and car'd a slaughter'd Monarch out.
 (*Oldham's Second Satyre upon the Jesuites*, p. 26. edit. 1703.)

But carry'd on the War against
 The common Enemy o' th' Saints,
 125 And in a While prevail'd so far,
 To win of them the Game of War,
 And be at Liberty once more
 T' attack themselves as th' had before.

For now there was no Foe in Arms,
 130 T' unite their Factions with Alarms,
 But all reduc'd and overcome,
 Except their worst, *themselves at Home*:
 Wh' had compass'd all th' pray'd, and swore,
 And fought, and preach'd, and plunder'd for,
 135 Subdu'd the Nation, Church and State,
 And all Things but their *Laws and Hate*.
 But when they came to treat and transact,
 And share the Spoil of all th' had ransackt,
 To botch up what th' had torn and rent,
 140 *Religion and the Government*,
 They met no sooner, but prepar'd
 To pull down all the War had spar'd:
 Agreed in nothing, but t' *abolish*
Subvert, extirpate, and demolish,

ψ. 136. *And all Things but their Laws and Hate.*] i. e. The Laws of the Land, and the Hatred of the People.

ψ. 146. *As Dutch Boors are t' a Sooterkin.*] * It is reported of the Dutch Women, that making so great Use of Stoves, and often putting them under their Petticoats, they ingender a kind of ugly Monster which is called a *Sooterkin*. See *Cleveland's Character of a London Diurnal*, Works 1677. p. 103.

ψ. 151, 152. *T' out-cant the Babylonian Labourers,—At all their Dialects of Jabberers.*] *Dubartas* thus describes the Confusion at *Babel*: (*Divine Weeks and Works*, p. 418)

This said, as soon confusedly did bound

Through all the Work, I wote not what strange Sound,

A jangling

145 For Knaves and Fools b'ing near of Kin,

As *Dutch Boors* are t' a *Sooterkin*,

Both Parties join'd to do their best,

To damn the public Interest;

And herded only in Consults,

150 To put by one another's Bolts;

T' out-cant the *Babylonian* Labourers,

At all their Dialects of Jabberers,

And tug at both Ends of the Saw,

To tear down Government and Law.

155 For as two Cheats, that play one Game,

Are both defeated of their Aim;

So those who play a *Game of State*,

And only *cavil* in Debate,

Although there's nothing lost nor won,

160 The public Bus'ness is undone,

Which still the longer 'tis in doing,

Becomes the surer Way to Ruin.

This, when the *Royalists* perceiv'd,

(Who to their Faith as firmly cleav'd,

165 And own'd the Right they had paid down

So dearly for, *The Church and Crown*,)

A jangling Noise not much unlike the Rumours

Of Bacchus Swaines, amidst their drunken Humours:

Some speak between their Teeth, some in the Nose,

Some in their Throat their Words do ill dispose;

Some howl, some halloo, some do strut and strain,

Each hath his Gibberish, and all strive in vain;

To find again their known beloved Tongue,

That with their Milk they suckt in Cradle young.

ψ. 163. *This, when the Royalists perceiv'd.]* What a lasting Monument of Fame has our Poet rais'd to the *Royalists*! What merited

Th' united constanter, and sided
 The more, the more their Foes divided.
 For though out-number'd, overthrown,
 170 And by the Fate of War run down ;
 Their Duty never was defeated,
 Nor from their Oaths and Faith retreated ;
For Loyalty is still the same
Whether it win or lose the Game ;
 175 *True as the Dial to the Sun,*
Although it be not shin'd upon.
 But when these Brethren in Evil,
 Their *Adversaries*, and the *Devil*,
 Began once more, to shew them Play,
 180 And Hopes, at least, to have a Day ;
 They rally'd in Parades of Woods,
 And unfrequented Solitudes :
 Conven'd at Midnight in Out-houses,
 T' appoint *New-Rising Rendezvouzes*,

rited Praises does he bestow on their unshaken Faith and Loyalty !
 How happily does he applaud their Constancy and Sufferings ! If
 any thing can be a Compensation to those of that Party, who met
 with unworthy Disregard and Neglect after the Restoration, it must
 be this *never-dying Eulogy* : Butler, alas ! was one of that unfortu-
 nate Number. (Mr. B.)

y. 175. *True as the Dial to the Sun, &c.*] The Writer of the
 Preface, to *The Wicked Plots of the pretended Saints, &c.* compares
 Mr. Foulis, the Author, to *Little Loyal John*, in the Epitaph :

For the King, Church, and Blood Royal,
He went as true as any Sun-Dial.

y. 197. *Whom neither Chains, nor Transportation, &c.*] All the
 Methods here mentioned were made use of, to dispirit the Cavaliers ;
 but to no Purpose.

185 And, with a Pertinacy unmatch'd,
 For new Recruits of Danger watch'd.
 No sooner was one Blow diverted,
 But up another Party started,
 And, as if Nature too in Haste,
 190 To furnish our Supplies as fast,
 Before her Time had turn'd Destruction,
 T' a new and numerous Production;
 No sooner those were overcome,
 But up rose others in their Room,
 195 That, like the *Christian* Faith, increast
 The more, the more they were suppress'd:
 Whom neither *Chains*, nor *Transportation*,
Proscription, *Sale*, or *Confiscation*,
 Nor all the desperate Events
 200 Of former try'd Experiments,
 Nor Wounds, could terrify, nor Mangling,
 To leave off *Loyalty* and *Dangling*,

Y. 201, 202. *Nor Wounds, could terrify, nor Mangling, — To leave off Loyalty and Dangling.*] The brave Spirit of Loyalty was not to be suppressed by the most barbarous and inhuman Usage. There are several remarkable Instances upon Record: As that of the gallant Marquis of Montrose. (See *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 67, &c.) The loyal Mr. Gerrard, and Mr. Vowel, in 1654. (*Echard's History of England*, vol. 2. p. 761.) Of Mr. Penruddock, Grove, and others who suffered for their Loyalty at Exeter 1654-5. (*Echard*, vol. 2. p. 774.) Of Captain Reynolds, who had been of the King's Party, and, when he was going to be turn'd off the Ladder, cried, *God bless King Charles; Vive le Roy.* (*Whitelock's Memorials*, 2^d edit. p. 435.) Of Dalgelly, one of Montrose's Party, who being sentenced to be beheaded, and being brought to the Scaffold, ran and kissed it: And, without any Speech or Ceremony, laid down his Head upon the Block, and was beheaded, (*Whitelock*, *ibid.* p. 459.) Of the brave Sir Robert Spotswood.
 (Bishop

Nor Death (with all his Bones) affright
 From vent'ring to maintain the Right,
 205 From staking Life and Fortune down
 'Gainst all together, for the Crown:
 But kept the Title of their Cause
 From *Forfeiture*, like Claims in Laws:
 And prov'd no prosp'rous Usurpation
 210 Can ever settle on the Nation:
 Until, in spite of Force and Treason,
 They put their Loy'ly in Possession;

(Bishop *Wisbart's History of Montrose*, p. 173.) Of Mr. *Courtney* and Mr. *Portman*, who were committed to the Tower the Beginning of *February* 1657, for dispersing among the Soldiers what were then called *sedition* Books and Pamphlets. *Mercurius Politicus*, N^o 402. p. 302. Of Sir *Henry Slingsby* and Dr. *Hewit*. *Mercurius Politicus*, N^o 419. p. 583, &c. *Echard's History of England*, vol. 2. p. 818.

Nor ought the Loyalty of the six Counties of *North Wales* to be passed over in Silence; who never addressed or petitioned during the *Usurpation*. *Mercurius Publicus*, N^o 24. p. 369. Nor the common Soldier mentioned in the *Oxford Diurnal*, first Week p. 6. *Impartial Examination of Mr. Neal's 3^d vol. of the History of the Puritans*, p. 203. See more in the *Story of the impertinent Sheriff*. *L'Estrange's Fables*, part 2. fab. 265. Mr. *Butler*, or *Pryn*, (see *Mola Asinaria*. *Butler's Remains*) speaking of the gallant Behaviour of the *Loyalists*, says, "Other Nations would have canonized for
 " Martyrs, and erected Statues after their Death, to the Memory
 " of some of our *Compatriots*, whom ye have barbarously defaced
 " and mangled, yet alive, for no other Motive but their undaunted Zeal."

ψ. 208. *From Forfeiture, like Claims in Laws.*] See *Continual Claims*. *Coke's Institutes*, first Part, lib. 3. sect. 414. fol. 250. 10th edition.

ψ. 215, 216. *Toss'd in a furious Hurricane, — Did Oliver give up his Reign.*] * At *Oliver's Death* was a most furious Tempest, such as had not been known in the Memory of Man, or hardly ever recorded to have been in this Nation. See *Echard's History of England*, vol. 2. It is observed in a Tract, intitled, (*No Fool to the old Fool*. *L'Estrange's Apology*, p. 93.) "That [*Oliver*]
 " after

And, by their Constancy and Faith,
Destroy'd the mighty Men of *Gath*.

215 Toss'd in a furious *Hurricane*,
Did *Oliver* give up his *Reign*;
And was believ'd, as well by Saints,
As mortal Men and *Miscreants*,
To founder in the *Stygian Ferry*:
220 Until he was retriev'd by *Sterry*,
Who in a false erroneous Dream
Mistook the *New Jerusalem*,

“ after a long Course of Treason, Murder, Sacrilege, Perjury,
“ Rapine, &c. finished his accursed Life in Agony and Fury, and
“ without any Mark of true Repentance.” See *Thurloe's Canting Letter*, occasioned by his Death, to *Henry Cromwell*. *Thurloe's State Papers*, vol. 7. p. 372, &c. Though most of our Historians mention the Hurricane at his Death, yet few take notice of the Storm in the Northern Counties, that Day the House of Peers ordered the digging up his Carcase with other Regicides. (See *Mercurius Publicus*, N^o 51. p. 816.) The Author of the *Parley between the Ghost of the late Protector, and the King of Sweden in Hell*, 1660. p. 19. merrily observes, “ That he was even so turbulent and seditious there, that he was chained by Way of Punishment in the general pissing Place, next the Court-Door, with a strict Charge, that no-body that made Water thereabouts, should
“ piss any where but against his Body.”

✓. 219. To founder in the *Stygian Ferry*.]

Old *Oliver's* gone to the Dogs,

Oh! no, I do mistake.

He's gone in a *Wherry*

Over the *Ferry*

Is call'd the *Stygian Lake*.

But *Cerberus*, that great Porter,

Did read him such a Lecture,

That made him to roar

When he was come on Shore

For being Lord Protector.

Collection of Loyal Songs, reprinted 1731, N^o 3. p. 6.

✓. 220. Until he was retrieved by *Sterry*.] The News of *Oliver's* Death being brought to those, who were met to pray for him,
Mr.

- Prophanely for th' *Apocryphal*
False Heaven at the *End o' th' Hall*;
 225 Whither it was decreed by Fate
 His precious Reliques to translate.
 So *Romulus* was seen before

Mr. *Peter Sterry* stood up, and desired them not to be troubled;
 “ For (said he) this is good News, because, if he was of Use
 “ to the People of God, when he was amongst us, he will be
 “ much more so now, being ascended into Heaven at the Right-
 “ Hand of Jesus Christ, there to intercede for us; and to be
 “ mindful of us upon all Occasions.” (*Echard's History of Eng-*
land, vol. 2. p. 825. *Ludlow's Memoirs*, vol. 2. p. 612. See a
 Tract, intituled, *No Fool to the old Fool*, published with *L'Estrange's*
Apology, p. 93. *Phoenix Britannicus*, p. 154.) Dr. *South* makes
 Mention of an *Independent Divine*, (*Sermons*, vol. 1. serm. 3.
 p. 102.) who, when *Oliver* was sick, of which Sickness he died,
 declared, “ That God revealed to him, that he should recover,
 “ and live thirty Years longer; for that God had raised him up
 “ for a Work, which could not be done in a less Time: But,
 “ *Oliver's* Death being published two Days after, the said Divine
 “ publickly in his Prayers expostulated with God the Defeat of
 “ his Prophecy in these Words: *Thou hast lyed unto us; yea, Thou*
 “ *hast lyed unto us.*”

So familiar were those Wretches with God Almighty, that Dr.
Echard observes of one of them, (see his *Observation upon the An-*
swer to the Enquiry into the Grounds of the Contempt of the Clergy,
 p. 106.) “ That he pretended to have got such an Interest in
 “ Christ, and such an exact Knowledge of Affairs above, that he
 “ could tell the People, that he had just before received an Express
 “ from *Jesus*, upon such a Business, and that the Ink was scarce
 “ dry upon the Paper.”

†, 224. *False Heaven*, &c.] * After the Restoration *Oliver's*
 Body was dug up, and his Head set up at the farther End of *West-*
minster-Hall, near which Place there is an House of Entertainment,
 which is commonly known by the Name of *Heaven*.

†. 227. *So Romulus*, &c.] * A Roman Senator, whose Name
 was *Proculus*, and much beloved by *Romulus*, made Oath before the
Senate, that this Prince appeared to him after his Death, and pre-
 dicted the future Grandeur of that City, promising to be Protector
 of it; and expressly charged him, that he should be adored there
 under the Name of *Quirinus*; and he had his Temple on Mount
Quirinal.

B' as Orthodox a *Senator* ;
 From whose divine Illumination
 230 He stole the Pagan Revelation.
 Next him his Son and *Heir apparent*
 Succeeded, though a *lame Vicegerent* ;

¶ 231, 232. Next him his Son and *Heir apparent* — Succeeded, though a *lame Vicegerent*.] * Oliver's eldest Son *Richard* was, by him before his Death, declared his Successor; and, by Order of the Privy Council, proclaimed *Lord Protector*, and received the Compliments of *Congratulation* and *Condolence*, at the same Time, from the *Lord Mayor* and *Court of Aldermen*; and Addresses were presented to him from all Parts of the *Nation*, promising to stand by him with their Lives and Fortunes. He summoned a Parliament to meet at *Westminster*, which recognized him *Lord Protector*; yet, notwithstanding, *Fleetwood*, *Desborough*, and their Partisans, managed Affairs so, that he was obliged to resign. Mr. *Butler* expresses himself to the same Purpose, in his Tale of the *Cobler* and *Vicar of Bray*. Remains.

*What's worse, old Noll is marching off,
 And Dick, his Heir apparent;
 Succeeds him in the Government,
 A very lame Vicegerent :
 He'll reign but little Time, poor Tool,
 But sink beneath the State ;
 That will not fail to ride the Fool
 'Bove common Horseman's Weight.*

And another Poet speaks of him and his Brother *Henry* in the following Manner :

*But young Dick and Harry, not his Heirs, but his Brats,
 As if they had less Wit and Grace than Gib-Cats,
 Slunk from their Commands, like a Brace of drown'd Rats.
 The Rump Carbonado'd. Loyal Songs, vol. 2. p. 122.*

What Opinion the World had of him, we learn from Lord *Clarendon's* Account of his Visit *inog.* to the Prince of *Conti*, at *Pezenas*, who received him civilly, as he did all Strangers; and particularly the *English*: And after a few Words, (not knowing who he was) “ The Prince began to discourse of the Affairs of
 “ *England*, and asked many Questions concerning the King, and
 “ whether all Men were quiet, and submitted obediently to him?
 “ Which the other answered according to the Truth. Well,
 “ said the Prince, *Oliver*, though he was a *Traitor*, and a *Villain*,
 “ *was* a brave Fellow, had great Parts, great Courage, and
 VOL. II. Q “ was

Who first laid by the *Parliament*,
 The only *Crutch* on which he leant ;
 235 And then sunk underneath the *State*,
 That rode him above *Horseman's Weight*.
 And now the Saints began their *Reign*,
 For which th' had yearn'd so long in vain,
 And felt such Bowel-Hankerings,
 240 To see an *Empire all of Kings*,

“ was worthy to command. But for that *Richard*, that *Coxcomb*,
 “ *Coquin*, *Poltroon*, he was surely the basest Fellow alive ; what is
 “ become of that Fool ? How is it possible he could be such a
 “ Sot ?” He answered, “ That he was betrayed by those he most
 “ trusted, and had been most obliged to his Father : So being weary
 “ of his Visit, he quickly took his Leave, and next Morning left
 “ the Town, out of Fear that the Prince might know, that he
 “ was that very Fool and Coxcomb he had mentioned so kindly ;
 “ and two Days after the Prince did come to know who he was
 “ that he had treated so well.” (Lord Clarendon’s *History of the*
Rebellion, vol. 3. p. 519.)

ψ. 233, 234. *Who first laid by the Parliament, — The only Crutch*
on which he leant.] See this in some Measure disproved, *Life of Se-*
cretary Thurloe, prefixed to his *Letters*, p. 17. See a Song inti-
 tled 2^d *Part of Knaves out of Doors*. *Collection of Loyal Songs*,
 reprinted 1731. vol. 2. N^o 17. p. 69. *Irish Versy*, or the 2^d *Mar-*
tyrdom of the Rump, sect. 4. vol. 2. p. 92.

ψ. 237. *And now the Saints began their Reign, &c.*] A Sneer
 upon the *Committee of Safety*; amongst whom was Sir *Henry Vane*,
 who (as Lord Clarendon observes, vol. 3. b. 16. p. 544.) “ was
 “ a perfect Enthusiast, and without doubt did believe himself in-
 “ spired ; which so far corrupted his Reason and Understanding,
 “ that he did at the same Time believe he was the Person deputed
 “ to reign over the Saints upon Earth for a Thousand Years.”
 See an Account of him, in *Baxter’s Life* in Folio p. 74. who
 mentions a *Sect*, call’d from him, *Vanists*.

ψ. 241, 242. *Deliver’d from the Egyptian Awe — Of Justice,*
Government, and Law.] Dr. James Young observes (*Siarophel Va-*
pulans, p. 13. from Mr. Pryn’s *True and Perfect Narrative*, &c.
 p. 60.) “ That two Jesuitical Prognosticators, Lilly and Culpeper,
 “ were so confident, ann. 1652, of the total Subversion of the
 “ Law,

Deliver'd from th' *Egyptian Awe*
Of Justice, Government, and Law,
 And free t' erect what *spiritual Cantons*
 Should be reveal'd, or *Gospel Hans-Towns,*
 245 To edify upon the Ruins
 Of *John of Leyden's old Out-goings;*
 Who for a Weather-cock hung up,
 Upon their *Mother Church's Top;*

"*Law, and Gospel Ministry, that, in their scurrilous Prognostica-*
 "tions, they predicted the Downfal of both; and in 1654 they
 "foretold, that the Law should be pulled down to the Ground,—
 "the *great Charter*, and all our Liberties destroyed, as not suit-
 "ing with *Englishmen* in these blessed Times: That the Crab-
 "Tree of the Law should be pulled up by the Roots, and grow
 "no more, there being no Reason now we should be governed
 "by them."

ψ. 244:—*Gospel Hans-Towns.*] The Germans border-
 ing on the Sea, being anciently infested by *Barbarians*, for
 their better Defence, entered into a mutual League, and gave
 themselves the Name of *Hans-Towns*; either from the Sea, on
 which they bordered, or from their Faith, which they had plighted
 to one another with their own Hand; (*Hanse*) or from the same
 Word, which in their Language signified a League, Society, or
 Association. *Baily.*

ψ. 245, 246, 247, 248. *To edify upon the Ruins — Of John of*
Leyden's old Out-goings; — Who for a Weather-cock hung up, — Upon
their Mother Church's Top.] *John Buckold, Becold, or Bokelson, an*
Anabaptist Taylor (some say a Shoemaker, or Cobler) of *Leyden*,
 mock King of *Munster*, was hung with two of his Rebel Associates
 (all in Iron Cages) upon the highest Tower of the City, called
Saint Lambert's. (Vide *Johann. Sleidan. Comment. lib. 10. p. 207,*
 203. *Francofurti ad Mœnum, 1568. Chronic. Chron. cor. Ecclesiastic.*
 lib. 2. p. 553. *Mezeray's Hist. of France, part 2. p. 598. Dupin's*
Eccles. Hist. of the 16th cent. p. 182. Abridgment of Gerard Brandt's
History of the Reformation of the Low Countries, vol. 1. p. 43. Alex-
ander Rosse's View of all Religions, 6th edit. p. 411. Missen's New
Voyage to Italy, &c. vol. 1. p. 17.)

Then *John of Leyden, Noll, and all*
Their goblining ghostly Train;

Q. 2

Brave

Was made a Type by Providence,
 250 Of all their Revelations since ;
 And now fulfill'd by his Successors,
 Who equally mistook their Measures :
 For, when they came to shape the *Model*,
 Not one could fit another's Noddle ;
 255 But found their Light and Gifts more wide
 From Fadging, than th' Unsanctify'd ;
 While ev'ry individual Brother
 Strove Hand to Fist against another,
 And still the maddest, and most crack't,

*Brave Rebel Saints, triumphant shall
 Begin the second Reign.*

(Sir John Birkenhead revived, p. 35.)

ψ. 267, 268. *Some were for setting up a King,—But all the rest
 for no such Thing.]*

*Some for a King, and some for none ;
 And some have Hankerings
 To mend the Commonwealth, and make
 An Empire of all Kings.*

(Tale of the Cöbler, and Vicar of Bray. Butler's Remains, p. 153.)

Harry Martyn, in his Speech, in the Debate, *Whether a King,
 or no King?* said, "That, if they must have a King, they had ra-
 ther have had the last, than any Gentleman in *England*: He found
 no Fault in his Person, but Office." *(Walker's History of Indepen-*
dency, part 2. p. 150.)

ψ. 269. *Unless King Jesus, &c.] Alluding to the Fifth Monarchy
 Men, who had formed a Plot to dethrone Cromwell, and set up
 King Jesus. (Echard's History of England, vol. 2. p. 815.)*

*Cæsar, not Christ, the ancient Jews
 Paid Tribute of their Treasure ;
 Our Jews, no King, but Christ will chuse,
 And rob, and cry down Cæsar.*

(Mercurius Pragmaticus, N° 6. May 9, 1648.)

*But Seven Years of a Thousand 'tis
 Our Saints must Rulers be ;*

For

260 Were found the busiest to transact;
 For though most Hands dispatch apace,
 And *make light Work* (the Proverb says;)
 Yet many diff'rent Intellects
 Are found t' have contrary Effects;
 265 And many Heads t' obstruct Intrigues,
 As slowest Insects have most Legs.
 Some were for setting up a King,
 But all the rest for no such Thing,
 Unless King *Jesus*: Others tamper'd
 270 For *Fleetwood*, *Desborough*, and *Lambert*;

*For they shall lose in Years of Bliss
 Nine Hundred Ninety-three.*

(*Mercurius Pragmaticus*, num. 8. See Sir *J. Birkenhead* reviv'd,
 p. 37.)

*But Overton most with Wonder doth seize us,
 By securing of Hull, for no less than Christ Jesus:
 Hoping (as it by the Story appears)
 To be there his Lieutenant for one Thousand Years.*

(*Arfy Versy*, St. 25. *Collection of Loyal Songs* reprinted, 1731. vol. 2.
 N^o 20.)

The *Fifth Monarchy Men* published their Tenets before *Cromwell* arrived at his Pitch of Grandeur, as appears from the two following Tracts (*penes me.*)

The Sounding of the last Trumpet; or several Visions declaring, The universal Overturning and Rooting up of all earthly Powers in England: With many other Things foretold, which shall come to pass in this Year 1650. Lately shew'd unto George Foster, who was commanded to print them. Printed in the Year 1650.

Sion's approaching Glory; or the great and glorious Day of the Lord King Jesus his Appearing: Before whom all the Kings of the Nations must fall, and never rise again; accurately described, according to the Prophets, Christ, and his Apostles, in Three and Forty Sections.—By James Freze, Merchant. London, printed for W. Larnar—1652. In 1654, John Spittlehouse published A Vindication of the Fifth Monarchy Men. In Answer to a Speech of O. Cromwell's in the painted Chamber, September 4, 1654. Mr. Bridge's, in his Dedication prefixed to A Thanksgiving Sermon be-

Some for the *Rump*, and some more crafty,
For *Agitators*, and the *Safety*;

fore the *Commons*, May 17, 1648. (See *Century of eminent Presbyterian Preachers*, p. 76.) exhorts them, “to do what in them lies, “to bring the blessed King *Jesus* into his Throne of Inheritance.” See a further Account of their Principles, from their printed Book, intituled, *The Standard*. *Mercurius Politicus*. Num. 358. p. 7742, &c. *Ludlow's Memoirs*, vol. 2. p. 604. *Thurloe's State Papers*, vol. 6. p. 184. *Simple Cocker of Agawam in America*, p. 19. *Alexander Ross's View of all Religions in the World*, p. 260, 261.

y. 269, 270. ———— Others tamper'd—For Fleetwood, Desborough, and Lambert.] Fleetwood was a Lieutenant General, he married Ireton's Widow, O. Cromwell's eldest Daughter; was made Lord-Lieutenant of Ireland by Cromwell, Major General of diverse Counties, one of Oliver's upper House: His Salary supposed to be 6600 l. a Year. (*Second Narrative of the late Parliament, so called*, 1658, p. 14. penes me.)

y. 270. ———— Desborough. ———] A Yeoman of 60 or 70 l. per Annum. (Some say a Plowman.) In a Tract, intituled, *A brief Account of the Meeting, Proceedings, and Exit of the Committee of Safety*, London, 1659. (p. 9. penes me) Bennet, speaking to Desborough, says, —“when your Lordship was a Plowman, “and wore high Shoon — Ha! how the Lord raiseth some Men, “and depresseth others.”

Janizary Desbrow then look'd pale

For said he, if this Rump prevail,

'Twill blow me back to my old Plow-Tail,

Which no-body can deny.

(*The Rump*. A Song. *Collect. of Loyal Songs*. Vol. 2. p. 59.)

Desborough married Cromwell's Sister, cast away his Spade, and took up a Sword, and was made a Colonel,—was instrumental in raising Cromwell to the *Protectorship*: Upon which he was made one of his Council, a General at Sea, and Major General of diverse Counties of the West: and was one of Oliver's Upper House, (*2^d Narrative of the Parliament so called*, p. 15.) The Writer of the *First Narrative of the Parliament so called* observes, p. 9. that his annual Income was 3236 l. 13 s. 4 d.

Mr. Butler, in his *Parable of the Lion and the Fox*: (*Remains*.) girds him severely in the following Lines:

Says Desborough, for that his Name was,

Who afterwards grew very famous;

And, as his Neighbours all can tell,

I th' Civil Wars was Colonel:

Nay

Some for the Gospel, and Massacres
Of *Spiritual Affidavit-makers*,

Nay some there be that will not flick
To say, He was so politick;
Or, if you will, so great a Rogue,
That when Rebellion was in Vogue,
That he among the rest was one,
That doom'd the King to Martyrdome.

(See his Name in the List of the *Regicides*. *Walker's History of Independency*, part 2. p. 103. And a further Account of him, *Thurloe's State Papers*, vol. 7. p. 823.)

Ibid. ———— And Lambert.] *Lambard* in the first edit. 1678. alter'd 1684. He was one of the *Rump Generals*, and a principal Opposer of General Monk, in the Restoration of King Charles the Second, (*Echard's History of England*, vol. 2. p. 872.) The Writer of the *Narrative of the late Parliament so call'd*, 1657. p. 9. observes, That Major General Lambert, as one of *Oliver's* Council, had 1000*l.* per ann. which, with his other Places, in all amounted to 6512*l.* 3*s.* 4*d.*

§. 272. For *Agitators*, &c.] In 1647. (See *Echard's History of England*, vol. 2. p. 569.) the Army made Choice of a set Number of Officers, which they call'd the General Council of Officers; and the common Soldiers made Choice of three or four of each Regiment, mostly *Corporals* and *Serjeants*, who were called by the Name of *Agitators*, and were to be a *House of Commons* to the Council of Officers: These drew up a *Declaration*, that they would not be disbanded till their Arrears were paid, and a full Provision made for Liberty of Conscience.

Mr. Butler, in a ludicrous Speech, which he makes for the Earl of Pembroke, (*Remains*, p. 266.) has the following Words: “ I perceive your Lordships think better of me, and would acquit me, if I was not charged by the *Agitators*.——’Sdeath, what’s that! who ever heard the Word before! I understand *Classical*, *Provincial*, *Congregational*, *National*, But, for *Agitator*, it may be, for aught I know, a Knave not worth Threepence: If *Agitators* cut Noblemen’s Throats, you’ll find the Devil has been an *Agitator*.”

Some of the Positions of the *Agitators* here follow: “ That all Inns of Court and Chancery, all Courts of Justice now erected as well Civil as Ecclesiastical, with the Common, Civil, Canon, and Statute Laws, formerly in Force, and all Corporations, Tenures, Copyholds, Rents and Services, with all Titles and Degrees of Honour, Nobility, and Gentry, elevating one free Subject above another, may be totally abolished, as Clogs,
Q 4 “ Snares,

275 That swore to any human Regence,
Oaths of Supremacy and Allegiance:
 Yea, though the ablest swearing Saint,
 That vouch'd the Bulls o' th' Covenant;
 Others for pulling down th' High-places
 280 Of *Synods and Provincial Classes,*
 That us'd to make such hostile Inroads

“ Snares, and Grievances to a free-born People, and inconsistent
 “ with that universal Parity and equal Condition which ought to be
 “ among Freemen, and opposite to the Communion of Saints.
 “ That all the Lands and Estates of Deans, Chapters, Pre-
 “ bends, Universities, Colleges, Halls, Free Schools, Cities, Cor-
 “ porations, Ministers, Glebe Lands, and so much of the Lands
 “ of the Nobility, Gentry, and rich Citizens and Yeomen, as
 “ exceeds the Sum of Three Hundred Pounds *per Annum*, and all
 “ the Revenues of the Crown belonging to the King or his Chil-
 “ dren, be equally divided between the Officers and Soldiers, and
 “ the Army, to satisfy their Arrears, and recompense their good
 “ Services.”

The Total and Final Demands, already made by, and to be expected from the Agitators and Army.—London, printed 1647, p. 6. *Public Library, Cambridge*, xix. 9. 3.

See *Hampton Court Conspiracy, with the Downfall of the Agitators and Levellers, who would admit no Distinction of Birth or Title, and, out of the Lands of the whole Kingdom in general, would proportion an equal Estate to every Man in particular.* Printed 1647. *Publ. Libr. Camb.*

The Author, p. 6. defines an “ *Agitator* to be an arch Tub
 “ Traitor of this Age, whom the Devil lately tossed out of the
 “ Bottomless Pit, to drive on his Designs, prick Principalities, and
 “ torment the Times.” (See Mr. Peck's *Notes on the Baptists*.
New Memoirs of Milton's Life, p. 419.)

Ibid. ———— *And the Safety.*] *Committee of Safety*, a Set of Men who took upon them the Government, upon displacing the *Rump* a second Time: Their Number amounted to twenty-three, which, though filled up with Men of all Parties, (Royalists excepted) yet was so craftily composed, that the Balance was sufficiently secured to those of the Army Faction. (*Echard*, vol. 2. p. 854. See their Names, *History of Independency*, part 4. p. 69, 70.)

So

Upon the *Saints*, like bloody *Nimrods*;
 Some for fulfilling Prophecies,
 And th' Extirpation of th' *Excise*;
 285 And some against th' *Egyptian Bondage*
 Of *Holy-days*, and paying *Poundage*:
 Some for the cutting down of *Groves*,
 And rectifying Baker's Loaves;

*So here's a Committee of Safety compounded
 Of Knave, and of Fool, of Papist and Roundhead;
 Of Basis of Treason, and Tyranny grounded.*

(*The Committee of Safety. Collection of Loyal Songs. Reprinted 1731. vol. 2. p. 148.*)

They are bantered by the Author of a Tract, intitled, *A Parley between the Ghosts of the Protector and the King of Sweden in Hell*, (p. 10) "*Phanatic Committee of Safety* (saith the *Protector*)
 " there's a Word that requires another *Calvin's* Industry to make
 " a Comment on it: And then, naming them again, he fell into
 " such a Laughter, that he waked the great Devil, who was lying
 " upon a Bench hard by, something drunkish. What's the Matter,
 " cries *Beelzebub*? What's the Matter, cries the *Protector*? Can
 " you lie sleeping there, and hear us talk of a *Phanatic Committee*
 " of *Safety*? Cudsbobs, quoth the Devil, this *England* is a plaguy
 " Country; *Africa* itself never bred such Monsters; and upon that
 " he began to call for his Guard: But the King of *Sweden* soon
 " prevented his Fear, by the Relation he made of their being
 " turned out of Commission."

℣. 283. *Some for fulfilling Prophecies.*] *i. e.* Carrying their Arms against the Pope, the *Whore of Babylon*. (Mr. W.)

℣. 285, 286. *And some against th' Egyptian Bondage—Of Holy-days———*] There was an Ordinance to abolish *Festivals*, *Die Martis*, 8 *Junii* 1647. throughout *England* and *Wales*; and every second *Tuesday* in the Month to be allowed to Scholars, Apprentices, and other Servants, for their Recreation: This was confirmed by another Ordinance of Lords and Commons, *Die Veneris*, 11 *Junii* 1647. and *Die Lunæ*, 28 *Junii* 1647. An additional Ordinance was made concerning Days of Recreation allowed unto Scholars, Apprentices, and other Servants, occasioned by the Apprentices Petition, and Propositions presented unto the Honourable House of Commons.—June 22, 1647.

℣. 287. ——— Cutting down of *Groves*.] *i. e.* Demolishing

- And some for finding out Expedients
 290 Against the Slav'ry of Obedience.
 Some were for *Gospel Ministers*,
 And some for *Red-coat Seculars*,
 As Men most fit t' hold forth the Word,
 And wield *the one, and th' other Sword*.
 295 Some were for carrying on the Work
 Against the *Pope*, and some the *Turk*;
 Some for engaging to suppress

lishing the Churches. (Mr. W.) Alluding to the old Superstition of consecrating Groves to Idols. See Notes upon the Second Book of Mr. Cowley's *Dauides*, Works, vol. 1. edit. 1707. p. 385.

ŷ. 291, 292. Some were for Gospel Ministers,—And some for Red-Coat Seculars.] See an Account of the Six Militant Preachers at Whitehall with Oliver Cromwell. Walker's *History of Independency*, part 2. p. 153. And of Major General Vernon's Preaching. Thurloe's *State Papers*, vol. 4. p. 328. And Note upon Cornet Joyce's Sermon. Thurloe's *State Papers*, vol. 7. p. 8. 18.

ŷ. 297, 298. Some for engaging to suppress—*The Camisado of Surplices*.] Their Antipathy to the Surplice is thus expressed by a Writer of those Times: "Have not they so long persecuted the poor
 " Surplice in most Churches, that they have scarce left any Man a
 " Shirt in the whole Parish?" (*The Judgment of an Old Grand Juryman in Oxfordshire, concerning the breaking of the late Treaty at Uxbridge*. Oxford, 1645. p. 4. Public Library, Cambridge, xix. 9. 3.) Mr. Warburton observes, "That when the Soldiers, in a Night Expedition, put their Shirts over their Armour, in order to be distinguished, 'tis called a *Camisade*: These *Se&araries* were for suppressing the Episcopal Meetings, then held secretly, which the Author with high Humour calls a *Camisade*."

The Word is taken from the Latin Word *Camisia*, or the Greek *Καμισιον*, which signifies a Priest's white Garment; or what we now call a Surplice. See Mr. Hearne's *Glossary to Peter Langtoft's Chronicle*, p. 597. Skinner's *Etymologicon Linguae Anglicanae*, sub Voce *Camisade*. Table to Barrer's *Theorike and Practike of Modern Wars*, 1598.

ŷ. 303, 304. Others were for abolishing—*That Tool of Matrimony, a Ring*.]

Because

The *Camisado* of *Surplices*,
 That Gifts and Dispensations hinder'd,
 300 And turn'd to th' *Outward Man* the *Inward*;
 More proper for the cloudy Night
 Of *Popery*, than *Gospel Light*.
 Others were for abolishing
 That Tool of Matrimony, a *Ring*.
 305 With which th' unsanctify'd *Bridegroom*
 Is marry'd only to a *Thumb*;

*Because the Wedding Ring's a Fashion old,
 And signifies, by the Purity of Gold,
 The Purity requir'd i' th' marry'd Payre;
 And, by th' Rotundity, the Union sayre,
 Which ought to be betwixt them endless, for
 No other Reason, we that Use abhor.*

(*A Long-winded Lay-Lecture*, published 1647. p. 5.)
*They will not hear of Wedding Rings,
 For to be us'd in their Marriage;
 But say, they're superstitious Things,
 And do Religion much disparage:
 They are but vain, and Things profane,
 Wherefore now, no Wit bespeaks them,
 So to be ty'd unto the Bride,
 But do it as the Spirit moves them.*

(*A Curtain Lecture*. *Loyal Songs*, vol. 1. N^o 15.)
 See the Objections of the *Dissenters*, against the *Ring in Marriage*,
 answered, by Dr. Comber. *Office of Matrimony*, &c. folio edit.
 part 4, sect. 3. Dr. Nicholls upon the *Office of Matrimony*. Mr.
Wheatley's Rational Illustration, folio edit. p. 407, &c.

Y. 306. — *Is marry'd only to a Thumb.*] *Thumb* is put for the
 Rhyme's Sake, for the fourth Finger of the Left-hand; the Ring
 being always put upon that Finger by the *Bridegroom*. The Reason
 given by *Aulus Gellius*, (*Noct. Attic. lib. 10. cap. 10.*) that there
 is a small Nerve in that Finger, which communicates directly with
 the Heart; for which Reason, both *Greeks* and *Romans* wore it upon
 that Finger.

The Original of which Custom is given by another Author in
 the following Words: *Alcadas X Rex Assyriorum regnavit annis*
 33, & anno ejus 11. *Sparta condita est a filio Phoronei, qui in-*
 venit

(As wise as Ringing of a Pig,
That us'd to break up Ground, and dig)
The *Bride* to nothing but her Will,
310 That nulls the After-Marriage still.
Some were for th' utter Extirpation
Of *Linsey Woolsey* in the Nation;

venit usum annulorum; & in quarto digito poni anulum debere dixit, quia ab illo vena pertingit ad cor. *Gobellini Personæ, Comodromii ætas 111. Meibomii Rer. Germanic. To. 1. p. 89.*

Pæsteris, & digito pignus fortasse dedisti, &c.

Juvenal. Sat. 6. 27, 28.

*They say, thy Hair the curling Art is taught,
The Wedding Ring perhaps already bought:
A sober Man, like thee, to change his Life!
What Fury would possess thee with a Wife?*

Mr. Dryden.

See a curious Dissertation upon the Ring Finger. *Sir Thomas Browne's Vulgar Errors*, book 4. chap. 4. *Mr. Wheatley's Rational Illustration*, p. 409. *Dr. Wotton's Reflections upon Ancient and Modern Learning*, chap. 10. p. 133.

ŷ. 308. *That us'd to.*] *That is to—edit. 1678. That uses to—edit. 1684, 1689, 1694, 1700, 1704. altered 1710. as it stands here.*

ŷ. 309. *The Bride to nothing but her Will.*] The Thing this Quibble turns upon, is this—The first Response the Bride makes in the Marriage Ceremony is, *I will.* (*Mr. W.*)

Shakespeare alludes probably to the same Thing, (*Love's Labour Lost*, act 1. vol. 2. p. 111.) in *Boiet's* Words to *Biron*, when he enquired after *Rosaline*.

Biron. “Is she wedded, or no?”

Boiet. “To her Will, Sir, or so.”

ŷ. 311, 312. *Some were for th' utter Extirpation—Of Linsey Woolsey in the Nation.*] Some were for *Judaizing*, or observing some of the Laws peculiar to that People, *Linsey Woolsey* being forbidden by the Law. See *Deuteronomy* xxii. 11. (*Mr. W.*)

“That we may have an incorrupt Religion, without guileful
“Mixture: Not a *Linsey Woolsey Religion*: All new-born Babes
“will desire Word-Milk, Sermon-Milk, without Guile, without
“adulterating.” *Thomas Hall's Fast Sermon*, July 27, 1642. p. 5.

ŷ. 313,

And some against all Idolising
 The Cross in Shop-Books, or Baptising:
 315 Others, to make all Things recant
 The Christian, or Sirname of Saint;
 And force all Churches, Streets, and Towns,
 The Holy Title to renounce.

ψ. 313, 314. *And some against all Idolising—The Cross in Shop-Books.*] Some were for using a Sponge to the public Debts. (Mr. W.) “*Scriveners* were commanded to shew their Shop-Books, that Notice might be taken who were guilty of having Money in their Purfes, that the fattest and fullest might be sequestred for Delinquents.” (*Walker’s History of Independency*, Part 2. p. 189.) See their unreasonable Antipathy to all Sorts of Crosses exposed, from a Tract, intitled, *A Dialogue between the Cross in Cheap and Charing-Cross. Impartial Examination of Mr. Neal’s Third Volume of the History of the Puritans*, p. 81.

Sir John Birkenhead likewise banters those *Precisians*: “An Act for removing the Alphabet-Cross from the Childrens Primmer, and the Cross from off the Speaker’s Mace, and for adding St. Andrew’s Cross to St. George’s in the States Arms.” (*Paul’s Church-yard*, cent. 2. class 6. N^o 139.)

“Resolv’d, &c. That all Crosses are due to the State, and therefore all Coin that is stamp’d with that superstitious kind of Idolatry, is confiscated by modern Laws to the Devil’s Melting Pan.” (*Paul’s Church-yard*, cent. 3. class 11. N^o 40. p. 21.)

ψ. 317, 318. *And force all Churches, Streets, and Towns,—The Holy Title to renounce.*] Churches, Parishes, and even the Apottles were unfainted in the Mayoralty of the famous Alderman Pennington, and continued so to the Year 1660. (See *Strype’s Survey of London*, vol. 2. book 5. p. 7.) The Malice and Rage of both Roundheads and Cavaliers ran high upon this particular; of which we have a merry Instance in the Case of Sir Roger de Coverley, which I cannot forbear transcribing: “That worthy Knight, being then but a Stripling, had Occasion to enquire the Way to St. Ann’s Lane, upon which the Person, whom he spoke to, instead of answering his Question, call’d him a young Popish Cur, and asked him who made Ann a Saint? The Boy, being in some Confusion, enquired of the next he met, which was the Way to Ann’s Lane? but was call’d a Prick-ear’d Cur for his Pains; and, instead of being shewn the Way, was told, that she had been a Saint before he was born, and would be one after he

“ was

Some 'gainst a *third Estate of Souls*,
 320 And bringing down the Price of Coals :

“ was hang'd. Upon which (says Sir Roger) I did not think fit
 “ to repeat the former Question, but, going into every Lane of the
 “ Neighbourhood, ask'd what they call'd the Name of that Lane :
 “ By which ingenious Artifice, he found out the Place he enquir'd
 “ after, without giving Offence to any Party.” (*Spectator*, N^o 125.)
 Mr. B.

The Mayor of *Colchester* banish'd one of that Town for a *Malig-*
nant and a *Cavalier*, (in the Year 1643) whose Name was *Parsons*,
 and gave this learned Reason for this exemplary Piece of Justice;
 That it was an ominous Name. *Mercurius Rusticus*, N^o 16. p. 196.

ψ. 319. *Some 'gainst a third Estate of Souls.*] I suppose he
 means the Place which in the New Testament is called *αἶδης*, and
 is there plainly distinguished from *Gehenna*, though both are trans-
 lated by the *English* Word *Hell*: Some Persons in Mr. *Butler's*
 Time began to write of this Place as different both from Heaven
 and Hell; and as the Receptacle of all Souls, good and bad, un-
 til the Resurrection. Bishop *Bull* has two Sermons printed on *this*
Middle State. See likewise Sir *Peter King's Critical History of the*
Apostles Creed upon the Article, of Christ's Descent into Hell. (Dr. B.)

ψ. 320. *And bringing down the Price of Coals.*] Though Mr.
Butler says in another Place,

Those that write in Rhyme still make
The one Verse for the other's Sake ;
The one for Sense, and one for Rhyme,
I think sufficient at a Time.

I cannot but think, that this is either design'd as a Sneer upon Sir
Arthur Hazlerigg, who, when Governor of *Newcastle upon Tyne*,
 without any public Authority, presumed to lay a Tax of four
 Shillings a Chaldron upon Coals, which was estimated to amount
 to 50,000*l.* a Year. (*Walker's History of Independency*, part 2.
 p. 151.) And the Author of a Tract, intitled, *No Fool to the*
old Fool, L'Estrange's Apology, p. 95. calls him, *The Episcopal*
Coal-Merchant, Sir *Arthur* for *Durham*. A Tax was laid upon
 Coals by the Members at *Westminster*, of one Pound ten Shillings
 upon an hundred Pound of great *English*, or *Scotch* Coals. See
 a *Treatise of Excise*, annexed to the *City Alarum*, 1645. p. 30.
 Pub. Lib. Cambridge, 19. 9. 3.) Or an Allusion to a Tract, inti-
 tled, *The Woodmonger's Remonstrance, or the Carman's Controversy*
rightly stated. By *W. L.* London, 1649. p. 29. The Title of one
 Section. *Expedients to abate the Price of Sea-Coal, penes me*: Or to
 a Tract

Some for abolishing Black-Pudding,
And eating nothing with the Blood in ;

a Tract intituled, *Sea-Coal, Char-Coal, and Small-Coal; or a Discourse between a Newcastle Collier, a Small-Coal Man, and a Collier of Croydon: Concerning the Prohibition of Trade with Newcastle: And the fearful Complaint of the Poor of the City of London, for the inhanſing the Price of Sea-Coals*, London, 1643, penes me. one Paragraph of which I take the Liberty of transcribing.

Small-Coal. ——— “ As your faithful Companion, and one that
“ loves you very well, without Offence let me advertiſe you: This
“ inhanſing your Price already, and the Fear, that you will daily
“ riſe higher and higher, begets no ſmall Murmurs in the City.
“ Firſt and foremoſt your Brewers cry out, they cannot make
“ their Ale and Beer ſo ſtrong as it was wont to be, by Reaſon
“ of the Dearneſs or Scarcity of Fewel, and then all the good
“ Fellows, ſuch as myſelf, that uſed to toaſt our Noſes over a
“ good Sea-Coal Fire of my Kindling, at an Ale-Houſe, with a
“ Pot of nappy Ale, or invincible ſtale Beer, cry out upon the
“ Smallneſs both of the Fire and Liquor, and curſe your Avarice
“ *Sea-Coal* that occasions theſe Diſaſters: For your *Bricklayers*,
“ and *Builders* with open throats exclaim at your Scarcity; the
“ Bricks which were badly burnt before are now ſcarce burned
“ at all, no more than if they were only baked in the Sun, and
“ are ſo brittle, that they will not hold the lay: *Cooks*, that
“ noble Fraternity of *Fleet-Lane*, and in general through the
“ City, riſe their Meat at leaſt Two-pence in a Joint; and in-
“ ſtead of roaſting it twice or thrice, according to their ancient
“ Cuſtom, ſell it now Blood raw to the Detriment of the Buyer:
“ Finally, Ale-Houſes rail at your Dearneſs abominably, and all
“ the poor People of this populous City, and its large Suburbs,
“ whoſe ſlender Fortunes could not lay out ſo much Money to-
“ gether as would lay their Proviſion in for the whole Winter,
“ cry out with many bitter Execrations, that they are forced to
“ pay two or three Pence in a Buſhel more than they were wont
“ to do, and accuſe your Factors, (*Sea-Coal*) as Wharfers, Wood-
“ mongers, Chandlers, and the like, of too apparent Injuſtice
“ and Covetouſneſs in engroſſing the whole Store into their
“ Hands, and ſelling them at their own Prices, as if there were a
“ Dearth of your Commodities in the City, when it is very well
“ known there is Proviſion enough, of Sea-Coal, to ſerve it
“ plentifully without Supplies from *Newcaſtle*, for theſe twenty
“ Months and more: So that if ſome Courſe be not taken, the
“ People, eſpecially the poorer Sort, muſt undergo great Want.”

To abrogate them Roots and Branches ;
 While others were for eating *Haunches*
 325 Of *Warriors*, and *now* and *then*
 The *Flesh of Kings* and *mighty Men* ;
 And some for breaking of their Bones
 With Rods of Ir'n, by *Secret Ones* :

ψ. 322. *And eating nothing with the Blood in.*] See Dr. Shuckford's *Connection*, vol. 1. p. 96.

ψ. 323. *To abrogate them Roots and Branches.*] This was the Spirit of the Times: There was a Proposal to carry twenty *Royalists* in Front of Sir *Thomas Fairfax's* Army, to expose them to the Fire of the Enemy: and one *Gourdon* moved, "That the
 " *Lady Capel*, and her Children, and the *Lady Norwich* might
 " be sent to the General with the same Directions, saying, their
 " Husbands would be careful of their Safety: And when diverse
 " opposed so barbarous a Motion, and alledged, that *Lady Capel*
 " was great with Child, near her Time; *Gourdon* pressed it the
 " more eagerly, as if he had taken the General for a Man
 " Midwife." (*Walker's History of Independency*, part 1. p. 99.)
 Nay, it was debated at a Council of War, (see *History of Independency*, part 2. p. 30. from *Sedgwick's Justice upon the Army's Remonstrance*) "To massacre and put to the Sword all the King's
 " Party: The Question put was carried in the Negative but by
 " two Votes." Their Endeavours (says he, *History of Independency*, part 3. p. 11.) "was how to diminish the Number of
 " their Opposites the *Royalists* and *Presbyterians* by a Massacre:
 " For which Purpose, many dark Lanthorns were provided last
 " Winter, (1649) which, coming to the common Rumour of
 " the Town, put them in Danger of the Infamy and Hatred that
 " would overwhelm them; so this was laid aside." A Bill was
 brought in, 1656, for decimating the *Royalists*, but thrown out.
 (See *Thurloe's State Papers*, vol. 6. p. 20, 37, 38.) And this
 Spirit was but too much encouraged by their Clergy. Mr. *Caryl*
 (in a Thanksgiving Sermon before the Commons, April 23, 1644.
 p. 46.) says, "If Christ will set up his Kingdom upon the Car-
 " cases of the Slain, it well becomes all Elders to rejoice and
 " give Thanks. Cut them down with the Sword of Justice,
 " root them out, and consume them as with Fire, that no Root
 " may spring up again. *George Walker* before the Commons,
 " Jan. 29, 1644. p. 19. *Century of eminent Presbyterian Prea-*
 " *chers*, p. 46. Of all *Abab's* Family, and Persecuting house,
 " there was not a Man left to make Water against the Wall, not
 " one

For thrashing Mountains, and with Spells
 330 For hallowing Carriers Packs and Bells :
 Things that the *Legend* never heard of,
 But made the Wicked sore afear'd of.

The Quacks of Government (who fate
 At th' unregarded *Helm* of State,

“ one Man of all *Baal's* Priests escaped, but all cut off.” *Walker*,
ibid. p. 39. *Century*, &c. *ibid.*

Of this Spirit was Mr. *George Swathe*, Minister of *Denham*, in
Suffolk, who, in a Prayer, *July 13, 1641 or 42.* (See *Swathe's*
Prayers, p. 31.) has the following remarkable Words: “ Lord,
 “ if no Composition will end the Controversy between the King
 “ and Parliament, but the King and his Party will have Blood;
 “ let them drink of their own Cup; let their Blood be spill'd like
 “ Water; let their Blood be sacrificed to thee, O God, for the Sins
 “ of our Nation.”

ψ. 327, 328. *And some for breaking of their Bones—With Rods of*
Iron, &c.] A Sneer upon their canting Abuse of Psalm ii. 9.

ψ. 329. *For thrashing Mountains.] A Sneer upon the Cant of*
the fifth Monarchy Men, (for their Misapplication of that Text,
Isaiah xli. 15. Thou shalt thresh the Mountains, and beat them small,
and shalt make the Hills as Chaff) of whom Mr. Thurlow observes,
(State Papers, vol. 6. p. 185.) “ That they encouraged one another
“ with this, that though they were but a Worm, that yet they
“ should be made Instruments to thresh Mountains.”

ψ. 329, 330. ——— *And with Spells—For hallowing Car-*
riers Packs and Bells.] Alluding to their horrid canting Abuse of
Scripture Phrase, especially of those two Passages, Isaiah xli. 15.
Zech. xiv. 20.

Here are perform'd the Conjurations and Spells,
For christ'ning Saints, and Hawks, and Carriers Bells.

(*Oldham's 4th Sat. against Jesuits.*)

ψ. 332. ——— *Afear'd of.] Afraid of, edit. 1678. altered*
to Afear'd of, 1684.

ψ. 333. *The Quacks of Government.] These were the Politi-*
cians of those Times; namely, Mr. Hollis, Sir Anthony Ashley Coo-
per, Grimstone, Annesley, Manchester, Roberts, and some others,
who were apprehensive of a Revolution: They saw the Necessity
of a Restoration, that Matters might fall again into their right

335 And understood this wild Confusion
 Of fatal Madness, and Delusion,
 Must, sooner than a Prodigy,
 Portend Destruction to be nigh)
 Consider'd timely, how t' withdraw,
 340 And save their Wind-pipes from the Law ;
 For one Rencounter at the Bar
 Was worse than all th' had scap'd in War ;
 And therefore met in Consultation
 To *Cant* and *Quack* upon the Nation ;
 345 Not for the sickly Patient's Sake,
 Nor what to give, but what to take :
 To feel the Purses of their Fees,
 More wise than fumbling Arteries ;
 Prolong the Snuff of Life in Pain,
 350 And from the Grave recover——*Gain*.
 'Mong these there was a *Politician*,

Channel ; after the strange Convulsions and Disorders that followed upon *Cromwell's* Death. They wisely therefore held their Cabals, to consult of Methods how to secure themselves. (Dr. B.)

ψ. 351. '*Mong these there was a Politician.*] This was Sir *Anthony Ashley Cooper*, who complied with every Change in those Times. Mr. *Wood's* Character of him, (*Athen. Oxon.* 1st edit. vol. 2. col. 540, 541.) tallies exactly with this: as does Mr. *Butler's*, (See *Fable of the Lion and the Fox. Remains.*) And, in many Respects, Mr. *Dryden's* (*Absalom and Achitophel*, p. 3. *Fables*, folio edit. 1701.)

ψ. 352. *With more Heads than a Beast in Vision.*] See *Revelations* xiii.

ψ. 355, 356. *So politic, as if one Eye—Upon the other were a Spy.*] He is thus described by the Author of a Poem, intitled, *The Progress of Honesty ; or the View of Court and City*, p. 22.

Some call him *Hophni*, some *Achitophel*,
 Others chief Advocate for Hell ;

Some

With more Heads than a *Beast in Vision*,
 And more Intrigues in ev'ry one
 Than all the *Whores of Babylon*:
 355 So politic, as if one Eye
 Upon the other were a Spy,
 That, to trepan the one to think
 The other blind, both strove to blink:
 And in his dark pragmatic Way
 360 As busy as a Child at Play.
 H' had seen three Governments run down,
 And had a Hand in ev'ry one;
 Was for 'em, and against 'em all,
 But barb'rous when they came to fall:
 365 For, by *trepanning* th' old to Ruin,
 He made his Int'rest with the new one;
 Play'd true and faithful, though against
 His Conscience, and was still advanc'd.

*Some cry, He sure a second Janus is,
 And all Things past and future sees;
 Another, rapt with Satyr, swears his Eyes
 Upon himself are Spies;
 And slyly do their Optics inwards roul,
 To watch the subtle Motions of his Soul;
 That they with sharp perspective Sight,
 And Help of intellectual Light,
 May guide the Helm of State aright:
 Nay, view what will hereafter be;
 By their all-seeing Quality.*

ψ. 363. *Was for them, and against them all.*] Bishop Burnet was well acquainted with the Earl of Shaftsbury, and confirms this Part of his Character: He tells us, (*History of his own Time*, vol. 1. p. 97.) the Earl was not ashamed to reckon up the many Turns he had made; and valued himself for the doing it at the properest Season, and in the best Manner. See a Song, called *Chips of the old Block*, St. 20. *Collection of Loyal Songs*, vol. 2. N^o 14. p. 57.

For by the Witchcraft of Rebellion
 370 Transform'd t' a feeble *State-Camelion*,
 By giving Aim from Side to Side,
 He never fail'd to save his Tide,
 But got the Start of ev'ry State,
 And, at a Change, ne'er came too late;
 375 Could turn his Word, and Oath, and Faith,
 As many Ways as in a Lath:
 By turning, wriggle, like a Screw,
 Int' highest Trust, and out, for New.
 For when h' had happily incurr'd,
 380 Instead of Hemp, to be preferr'd,
 And pass'd upon a Government,
 He play'd his Trick, and out he went:
 But being out, and out of Hopes
 To mount his Ladder (more) of Ropes;
 385 Would strive to raise himself upon
 The public Ruin, and his own.
 So little did he understand
 The desp'rate Feats he took in Hand,
 For, when h' had got himself a Name
 390 For Frauds and Tricks he spoil'd his Game;

y. 370. ———— *State Camelion.*] Alluding to that famous Tract of *Buchanan's* so called. (Mr. W.) This Tract was wrote against the *Laird of Lidington*. Vide edit. *Lugd. Batav.* 1723. vol. 1. prope finem.

y. 371. *By giving Aim from Side to Side.*] In all Editions till 1710. and then alter'd thus, *By giving Aim from either Side.*

y. 399, 400. *As th' Earth is easiest undermin'd — By Vermin impotent and blind.*] Comparing him to the Mole. *Talpa Cæcior* is an old Proverb: The Mole has an imperfect Sight. See Sir Thomas

Had forc'd his Neck into a Noose,
 To shew his Play at *Fast and Loose*;
 And, when he chanc'd t' escape, mistook,
 For Art and Subtlety, his Luck.

395 So right his Judgment was cut fit,
 And made a Tally to his Wit,
 And both together most profound
 At Deeds of Darknes under Ground :
 As th' Earth is easiest undermin'd,
 400 By Vermin impotent and blind.

By all these Arts, and many more,
 H' had practis'd long and much before,
 Our *State-Artificer* foresaw
 Which Way the World began to draw.

405 For as old *Sinners* have all Points
 O' th' Compass in their Bones and Joints ;
 Can by their Pangs and Aches find
 All Turns and Changes of the Wind,
 And, better than by *Napier's Bones*,
 410 Feel in their own the Age of Moons :
 So guilty Sinners in a State
 Can by their Crimes prognosticate,

Thomas Browne's Vulgar Errors, book 3. chap. 18. *Ray's Prover-
 bial Sayings*, p. 279. *Mole's Spectacles*, *Spectator* or *Tatler*. One
 might have imagined that Cockney to have been much blinder
 than the Mole, who took a Bush, hung round with *Moles*, for a
Black-pudding Tree. *Foulis's History of the wicked Plots*, &c. p. 91.

y. 409. *And better than by Napier's Bones.*] * The famous Lord
Napier of Scotland, the first Inventor of *Logarithms*, contrived
 also a Set of square Pieces, with Numbers on them, made gene-
 rally of Ivory, (which perform arithmetical and geometrical

And in their Consciences feel Pain
 Some Days before a Show'r of Rain,
 415 He therefore wisely cast about
 All Ways he could, t' insure his Throat;
 And hither came t' observe and smoke
 What Courses other Riskers took;

Calculations) and are commonly called *Napier's Bones*." See *Harris's Lexic. Technic.* *Chambers's Cyclopædia.* *Leybourn's Art of numbering, by speaking Rods*, 1685. *Mr. Ward's Lives of the Professors of Gresham College*, 1740. p. 120, &c. *Lilly's History of his own Life and Times*, p. 105.

Mr. *Butler* likewise might have in View the Case of *Archibald Lord Napier*, a great Royalist, (see *Bishop Guthry's Memoirs*, p. 204.) who died in his Majesty's Service at *Francaſtle* in *Athol*.—"The Committee (in *Bishop Guthry's* Words) resolv'd to raise his Bones, and make a Forefaulture thereupon: And, for that End, Letters were ordained to be executed at the *Pier of Leith* against *Archibald Lord Napier*, his Son, then in Exile for his Loyalty, to appear upon sixty Days Warning, to see the same done. And when his Friends were startled at this, and enquired what was meant by it? They found it was only to draw Money from the new Lord *Napier*, for the Use of some *Sycophants* that expected it; and so they advanced five hundred Marks for that End, and thereupon the intended Forefaulture was discharg'd."

ψ. 420. To save himself, and hang the rest.] Of this Principle was *Ralpho*. (See *Dunstable Downs, Remains*, p. 101.)

As for betraying of my Master,
 A broken Head must have a Plaister:
 A Master, who is not a stark Ass,
 Will hang his Man to save his Carcase:
 And if the Man is such an Elf
 To save his Master, hang himself;
 The Matter, as't appears to me,
 Renders the Man *Felo de se*.

Sir *A. Asbley Cooper* was of the *Miller's* Mind, who was concerned in the *Cornish* Rebellion, in the Year 1558: he, apprehending that Sir *William Kingston*, *Provost-Marshal*, and a rigorous Man upon that Occasion, would order him to be hanged upon the next Tree: before he went off, told his Servant that he expected some Gentlemen would come a fishing to the Mill; and,

And to the utmost do his best
420 To save himself, and hang the rest.

To match this Saint, there was another,
As busy and perverse a Brother,
An Haberdasher of Small Wares,
In Politics and State-Affairs :

and, if they enquired for the *Miller*, he ordered him to say that he was the *Miller*. Sir *William* came according to Expectation, and, enquiring for the *Miller*, the poor harmless Servant said he was the *Miller*. Upon which the *Provost* ordered his Servants to seize him, and hang him upon the next Tree; which terrify'd the poor Fellow, and made him cry out, I am not the *Miller*, but the *Miller's Man*: The *Provost* told him, "That he would take him at his Word. If (says he) *thou art the Miller, thou art a busy Knave and Rebel;—and, if thou art the Miller's Man, thou art a false lying Knave, and can'st not do thy Master more Service than to hang for him*: And without more Ceremony he was executed." (*Grafton's Chronicle. Speed's Chronicle*, edit. 1627. p. 823. *History of England from authentic Records, &c.* 1706. vol. 1. p. 410.) Or of *Giffan's Mind*, who says to *Guthry*. (See *Dialogue between Mr. Guthry and Mr. Giffan*, 1661. p. 24.) "God's Bread, Sir, you'll e'en say enough for us baith; would your Reverence might hang for us baith."

ŷ. 421. *To match this Saint, there was another, &c.*] This Character exactly suits *John Lilburn*, and no other, (though it is an *Anachronism* as I shall shew below) especially the 437, 438, 439, and 440th Lines. For it was said of him, when living, by Judge *Jenkins* (*Wood's Athen. Oxon.* part 2. col. 102.) "That, if the World was emptied of all but himself, *Lilburn* would quarrel with *John*, and *John* with *Lilburn*: Which Part of his Character gave Occasion for the following Lines at his Death:

*Is John departed, and is Lilburn gone?
Farewell to both, to Lilburn and to John.
Yet, being dead, take this Advice from me,
Let them not both in one Grave buried be:
Lay John here, and Lilburn thereabout,
For, if they both should meet, they would fall out.*

Lilburn died a *Quaker*, August 28, 1657. (See *Mercurius Politicus*, N^o 379. p. 1597. *Mr. Peck's Desiderata Curiosa*, from *Mr. Smith's Obituary*, vol. 2. lib. 14. p. 30.) a full Year before *Oliver Cromwell*: whereas this Thing happened not till a Year after that

- 425 More *Jew* than *Rabbi Achitophel*,
 And better gifted to rebel :
 For, when h' had taught his Tribe to 'spouse
 The Cause, aloft, upon one House,
 He scorn'd to set his own in Order,
 430 But try'd another, and went further ;
 So suddenly addicted still
 To's only Principle, his *Will*,
 That, whatsoe'er it chanc'd to prove,
 Nor Force of Argument could move :
 435 Nor *Law*, nor *Cavalcade* of *Ho'burn*,
 Cou'd render half a Grain less stubborn,
 For he at any Time would hang,
 For th' Opportunity t' *harangue* :
 And rather on a Gibbet dangle,
 440 Than miss his dear Delight, to wrangle :
 In which his Parts were so accomplisht,
 That right or wrong he ne'er was non-plust ;
 But still his Tongue ran on, the less
 Of Weight it bore, with greater Ease ;
 445 And, with its everlasting Clack,
 Set all Men's Ears upon the Rack,
 No sooner could a Hint appear,
 But up he started to picqueer,

Usurper's Death : But this is not the only Mistake in Chronology that Mr. *Butler* is guilty of. (See, in Proof, Note upon Verse 1239, 1240.) See a Character of *Lilburn*, *Thurloe's State Papers*, vol. 3. p. 512. And an Account of his Obstinacy, his *Trial* reprinted I think, in the *State Trials*.

ψ. 435. ——— Nor *Cavalcade* of *Ho'burn*.] Alluding to
 the

- And made the stoutest yield to Mercy,
 450 When he engag'd in *Controversy*.
 Not by the Force of carnal Reason,
 But indefatigable Teazing;
 With Vollies of eternal Babble,
 And Clamour, more unanswerable.
- 455 For though his *Topics*, frail and weak,
 Could ne'er amount above a Freak,
 He still maintain'd 'em, like his Faults,
 Against the desp'ratest Assaults;
 And back'd their feeble Want of Sense,
 460 With greater Heat and Confidence.
 As Bones of *Hectors* when they differ,
 The more they're *cudgel'd*, grow the *stiffer*.
 Yet when his Profit moderated,
 The Fury of his Heat abated:
- 465 For nothing but his Interest
 Could lay his Devil of Contest:
 It was his *Choice*, or *Chance*, or *Curse*,
 T' espouse the Cause for *bett'r* or *worse*,
 And with his worldly Goods and Wit,
 470 And *Soul* and *Body*, worship'd it:
 But when he found the fullen *Trapes*,
 Possess'd with th' *Devil*, *Worms*, and *Claps*;

the Cavalcade of the Sheriff and his Officers, through *Holburn*, upon an Execution at *Tyburn*.

ψ. 448. *But up he started to picqueer.*] “*Picker*, or *Skirmish*, as Light-Horsemen do, before the main Battle begins.” *Bailey*.

ψ. 469, 470. *And with his worldly Goods and Wit, — And Soul and Body, worshipp'd it.*] Alluding to the Words in the Office of Matrimony,

- The *Trojan Mare* in Foal with *Greeks*,
 Not half so full of *Jadish Tricks*,
 475 Though squeamish in her outward Woman,
 As loose and rampant as *Dol Common* :
 He still resolv'd to mend the Matter,
 T' adhere and cleave the obstinater :
 And still the skittisher and looser
 480 Her Freaks appear'd, to fit the closer.
 For *Fools are stubborn in their Way*,
As Coins are harden'd by th' Allay :
 And Obstinacy's ne'er so stiff,
 As when 'tis in a wrong Belief.
 485 These two, with others, being met,
 And close in Consultation set ;
 After a discontented Pause,
 And not without sufficient Cause,

Matrimony, *With my Body I thee worship, and with all my worldly Goods I thee endow.*

ŷ. 473. *The Trojan Mare in Foal with Greeks.*] * After the *Grecians* had spent ten Years in the Siege of *Troy* without the least Prospect of Success, they bethought of a Stratagem, and made a wooden Horse capable of containing a considerable Number of armed Men ; this they filled with the choicest of their Army, and then pretended to raise the Siege ; upon which the credulous *Trojans* made a Breach in the Walls of the City to bring in this fatal Plunder ; but, when it was brought in, the inclosed Heroes soon appeared, and, surprising the City, the rest entered in at the Breach." Vide *Dict. Cretens. de Bello Trojano* lib. 5. p. 199, 200. edit. Basil. 1548. *Chaucer's Squire's Tale*, fol. 23. edit. 1602.

ŷ. 476. *As loose and rampant as Dol Common.*] *Dol Common* was Colleague to *Subtle* the *Alchymist*, and *Face* the House-keeper, in *Ben Johnson's* Play called the *Alchymist*, (Works, folio 1641. vol. 1. p. 526, &c.) and a great *Strumpet*.

Rampant (as well as *Romps*) comes probably from *Arampo*, which is

The Orator we nam'd of late,
 490 Less troubled with the Pangs of State,
 Than with his own Impatience,
 To give himself first Audience,
 After he had a While look'd wise,
 At last broke Silence, and the *Ice*.
 495 *Quoth he*, there's nothing makes me doubt
 Our last Out-goings brought about,
 More than to see the Characters
 Of real Jealousies and Fears
 Not feign'd, as once, but sadly horrid,
 500 Scor'd upon ev'ry Member's Forehead :
 Who, 'cause the Clouds are drawn together,
 And threaten sudden Change of Weather,
 Feel Pangs and Aches of State-turns,
 And Revolutions in their Corns :

is an *Animal*, that is a *Man-Eater* in *South-Guinea*. See *Churchill's Voyages and Travels*, vol. 5. p. 214. And *Plain-Dealer*, vol. 2. N^o 76. p. 160.

ŷ. 482. *As Coins are harden'd by th' Allay.*] The more Copper a Silver Coin contains, the harder it is; and, for that Reason, Plate-Silver, which contains one Part of Copper to twenty-four Parts of Silver, is harder than the *Copper Silver*, which contains but a Quarter of a Part of Copper to twenty-four Parts of Silver. (See *Lemery's Chymistry*, 3^d edit. p. 92.) The Silver with so small an Allay was, probably, what *Alfenius* the *Civilian* interpreted the Money to be, which the *Carthaginians* agreed to pay the *Romans*; *Certum pondos Argenti. Puri Puti.* (Vide *Aul. Gellii Noct. Attic.* lib. 6. cap. 5.)

ŷ. 485, 486. *These two, with others, being met, — And close in Consultation set.*] This *Cabal* was held at *Whitehall*, at the very Time that General *Monk* was dining with the City of *London*: I heartily wish the Poet had introduced the worthy *Sir Hudibras* into this Grand Assembly: His Presence would have continued an Uniformity in this Poem, and been very pleasing to the *Spectator*.
 His

505 And, since our Workings-out are cross'd,
 Throw up the Cause before 'tis lost.
 Was it to run away, we meant,
 When, taking of the Covenant,
 The lamest Cripples of the Brothers
 510 Took Oaths, to run before all others :
 But, in their own Sense, only swore
 To strive to run away before ; [Oath
 And now would prove, that Words and

His natural Propension to Loquacity would certainly have exerted itself on so important an Occasion ; and his *Rhetoric* and *Jargon* would not have been less *politic* or *entertaining*, than that of the two *Orators* here characterised. (Mr. B.)

¶ 520. *I mean Marg'ret's Fast.*] In those Times, the Word *Saint* was not permitted to be given to any, but the Friends to the Rebellion : and the Churches which were called *Saint Margaret's*, *Saint Clement's*, *Saint Martin's*, *Saint Andrew's*, they called *Margaret's*, *Clement's*, *Martin's*, *Andrew's*. (Dr. B.)

Some of their Forefathers amongst the Disciplinarians, such as *Penry*, the Author of *Martin Mar Prelate*, instead of *Saints*, stiled some of the Apostles, and the *Virgin Mary*, in Derision, *Sirs* ; as, *Sir Peter*, *Sir Paul*, *Sir Mary*. (See Bishop *Cowper's* Preface to his *Admonition to the People of England*.)

The Fast referred to might be either that appointed upon *Oliver Cromwell's* Death, to be held *September 10, 1658*. (*Mercurius Politicus*, num. 433. p. 823.) or that appointed by *Richard Cromwell*, and his Council, *September 24*, to be held the 13th of *October* following : *Mercurius Politicus*, num. 435. p. 880. Or that appointed *December 17* for the 29th. *Mercurius Politicus*, num. 546, p. 84.

*Let their Priests prate and pray,
 By Order, and at Margaret's keep
 An Humiliation Day.*

(*Mercurius Pragmaticus*, num. 4. *April 25, 1648*.)

These Fasts during the Usurpation were not so frequent as before : 'Tis observed by Mr. *Foulis*, (*History of the wicked Plots of the pretended Saints*, p. 215.) “ That, at the Beginning of the “ Wars, a public monthly Fast was appointed for the last *Wednesday* of every Month ; but no sooner had they got the King “ upon the Scaffold, and the Nation fully secured to the Rump's “ Interest,

Engage us to renounce them both ?

515 'Tis true, the Cause is in the Lurch,
Between a Right and Mungrel-Church :
The *Presbyter* and *Independent*,
That stickle which shall make an End on't,
As 'twas made out to us the last
520 Expedient,—(I mean *Marg'ret's* Fast)
When Providence had been suborn'd,
What Answer was to be return'd.

“ Interest, but they thought it needless to abuse, and gull the
“ People, with a Multitude of Prayers and Sermons — and so
“ by a particular Act of their Worship (April 23, 1649.) null'd
“ the *Proclamation* for the Observation of the former : All which
“ verifieth the old Verses :

*The Devil was sick, the Devil a Monk would be ;
The Devil was well, the Devil a Monk was he.*

George Fox, the Father of the *Quakers*, observes upon their *Fasts* in general, (*Journal*, p. 194. 294.) “ That both in the
“ Time of the *Long Parliament*, and of the *Protector* so called,
“ and of the *Committee of Safety*, when they proclaimed Fasts,
“ they were commonly like *Jezabels*, and there was some Mis-
“ chief to be done.” This Fasting was mere outside Show and
Mockery : And, in some Respects they were like the Holy Maid
mentioned by *John Taylor* the Water-Poet, (see his *Jack a Lent*,
Works, p. 114. And an Account likewise of the *Old Wife of*
Venice. *Foulis's History of the wicked Plots and Conspiracies of*
the pretended Saints, p. 215. from the *Beehive of the Romish Church*,
fol. 23.) “ That enjoined herself to abstain four Days from any
“ Meat whatsoever ; and, being locked up close in a Room, she
“ had nothing but her two Books to feed upon : But the two Books
“ were two painted Boxes, made in the Form of great Bibles, with
“ Clasps and Bosses, the Infides not having one Word of God in
“ them — But the one was filled with Sweet-meats, and the
“ other with Wine ; upon which this *Devout Votary* did fast with
“ zealous Meditation, eating up the Contents of one Book, and
“ drinking as contentedly the other.” Vide *Miraculum Fratris*
Jejunantis — *Fascicul. Rer. expetendar. & fugiendar.* p. 521.

ψ. 521. *When Providence had been suborn'd.*] Alluding to the
Impudence of those pretended Saints, who frequently directed
God

Else why should Tumults fright us now,
 We have so many Times gone through?
 525 And understand as well to tame,
 As, when they serve our Turns, t' inflame.
 Have prov'd how inconsiderable
 Are all Engagements of the Rabble,
 Whose Frenzies must be reconcil'd,
 530 With *Drums*, and *Rattles*, like a Child;
 But never prov'd so prosperous,
 As when they were led on by us:
 For all our Scouring of Religion
 Began with Tumults and Sedition:
 535 When Hurricanes of fierce Commotion
 Became strong Motives to Devotion:
 (As carnal Seamen, in a Storm,
 Turn pious Converts, and reform)

God Almighty, what Answers he should return to their Prayers.
 Mr. *Simeon Ash* was called the GOD-CHALLENGER, *Letter sent to London from a Spy to Oxford*, 1643. p. 4.

Y. 537, 538. *As carnal Seamen, in a Storm, — Turn pious Converts and reform.*] The Cowardice of Sailors, in a Storm, is humourously exposed by *Rabelais*, in the Character of *Panurge*, (Works, book 4. chap. 18. p. 78, &c.) “ Murder! This Wave
 “ will sweep us away. Alas! the *Mizzen-Sail*’s split; the Gal-
 “ lery’s washed away; the Masts are sprung; the Main Top-
 “ Mast Head drives into the Sea; the Keel is up to the Sun:
 “ Our Shrouds are almost all broke and blown away. Alas!
 “ alas! Who shall have this Wreck? Friend, lend me here be-
 “ hind you one of these Whales: Your Lanthorn is fallen, my
 “ Lads. Alas! don’t let go the Main Tack, nor the *Bowlin*.
 “ I hear the Block crack; is it broke? For the Lord’s Sake, let
 “ us save the Hull, and let all the Rigging be d — d — Look
 “ to the Needle of your Compass, I beseech you, good Sir
 “ *Astrophel*, and tell us, if you can, whence comes this Storm?
 “ My Heart’s sunk down below my Midriff ——— By my Troth I
 “ am

When rusty Weapons, with chalk'd *Edges*,
 540 Maintain'd our feeble Priviledges,
 And Brown-Bills, levy'd in the City,
 Made Bills to pass the *Grand Committee*:
 When *Zeal*, with aged Clubs and Gleaves,
 Gave Chace to *Rockets* and *White-Sleeves*,
 545 And made the *Church*, and *State*, and *Laws*,
 Submit t' *Old Iron*, and the *Cause*.
 And as we thriv'd by *Tumults* then,
 So might we better now agen,
 If we knew how, as then we did,
 550 To use them rightly in our Need.
Tumults, by which the Mutinous
 Betray themselves instead of us;
 The hollow-hearted, disaffected,
 And close malignant are detected:

“ am in a sad Fright — I am lost for ever — I confute myself
 “ for mere Madness and Fear — I am drowned, I am gone, good
 “ People I am drowned.” See *Shakespear's Tempest*, act 1. *Tat-*
ler, N^o 111. Of the *Atheist in a Storm*. *Amb's Ace*, Sir Roger
L'Estrange's Fables, part 2. fab. 115.

ψ. 539. *When rusty Weapons, with chalk'd Edges.*] To fight with
rusty or *poison'd Weapons* was against the Law of Arms: So when the
 Citizens used the former, they *chalk'd* the *Edges*. (Mr. W.) See
Hamlet, *Shakespear's Plays*, vol. 7. p. 342.

ψ. 544. *Gave Chace to Rockets and white Sleeves.*] Alluding
 to the Insults of the *Mob* upon the *Bishops* in those Times. Lord
Clarendon informs us, (*History of the Rebellion*, vol. 1. p. 266.)
 “ That the *Mob* laid Hands upon the Archbishop of *York*, going
 “ to the House of Peers, in that Manner, that, if he had not been
 “ seasonably rescued, 'twas believed, they would have murdered
 “ him: So that all the Bishops and many Members of both Houses
 “ withdrew themselves from attending, from a real Apprehension
 “ of endangering their Lives.” See *French Report*. *Loyal Songs*,
 reprinted 1731. vol. 1. N^o 11. p. 25. See the Word *Rockets* ex-
 plained, *Wheatley's Rational Illustration*.

ψ. 565,

- 555 Who lay their Lives and Fortunes down,
 For Pledges to secure our own ;
 And freely sacrifice their Ears
 T' appease our Jealousies and Fears.
 And yet for all these Providences
 560 W' are offer'd, if we have our Senses ;
 We idly sit like stupid Blockheads,
 Our Hands committed to our Pockets ;
 And nothing but our Tongues at large,
 To get the Wretches a Discharge.
 565 Like Men condemn'd to Thunder-Bolts,
 Who, ere the Blow, become mere Dolts :
 Or Fools besotted with their Crimes,
 That know not how to shift betimes,
 That neither have the Hearts to stay,
 570 Nor Wit enough to run away :
 Who, if we could resolve on either,
 Might stand or fall at least together ;
 No mean nor trivial Solaces
 To Partners in extreme Distress ;
 575 Who use to lessen their Despairs,
 By parting them int' equal Shares ;
 As if the more they were to bear,

ψ. 565, 566. *Like Men condemn'd to Thunder-Bolts—Who, ere the Blow, become mere Dolts.*] *Viz.* Soldiers condemned to be shot.

Quos perdere vult Jupiter, hos prius dementat.

This has happened to some Men from less affecting Circumstances. The famous *Italian* Poet *Tasso* being imprisoned by order of the Duke of *Ferrara*, for a Challenge given in his Palace, upon which a Duel ensued ; was, in his Confinement, dejected with so deep a Melancholy, that it terminated in a Stupidity. *Mr. Fenton's*
Observa-

They felt the Weight the eafier :
 And ev'ry one the gentler hung,
 580 The more he took his Turn among.
 But 'tis not come to that, as yet,
 If we had Courage left, or Wit :
 Who, when our Fate can be no worfe,
 Are fitted for the bravest Courfe ;
 585 Have Time to rally, and prepare
 Our laft and beft Defence, *Despair* :
 Despair, by which the gallant'ft Feats
 Have been atchiev'd in greateft Straits,
 And horrid'ft Dangers fafely wav'd,
 590 By being courageoufly out-brav'd ;
 As Wounds by wider Wounds are heal'd,
 And Poifons by themfelves expell'd :
 And fo they might be now agen,
 If we were, what we fhould be, *Men* ;
 595 And not fo dully desperate,
 To fide againft ourfelves with Fate :
 As Criminals condemn'd to fuffer,
 Are blinded firft, and then turn'd over.
 This comes of breaking Covenants,
 600 And fetting up Exauns of Saints,

Observations on Waller's Poems, 4^{to} p. 18. See another Inftance, of an innocent Curate, by Miftake taken up by the Inquifition in Italy, *Baker's History of the Inquifition*, p. 332.

ŷ. 592. *And Poifons by themfelves expell'd.*] See *Annotations on Religio Medici*, 1672, p. 113. Dr. Derham's *Phyfico-Theology*, book 2. chap. 6. p. 56, 57. 7th edit.

ŷ. 600. *And fetting up Exauns of Saints.*] This is falfe printed, it fhould be written *Exemts*, or *Exempts*, which is a French Word

That fine, like Aldermen, for Grace,
 To be excus'd the Efficace.
 For spiritual Men are too transcendent,
 That mount their Banks for Independent,
 605 To hang like *Mahomet*, in th' Air,
 Or *St. Ignatius*, at his Prayer,
 By pure Geometry, and hate
 Dependence, upon Church or State:
 Disdain the Pedantry o' th' Letter,
 610 And since Obedience is better

pronounced *Exauns*. (Mr. D.) *Exempt des Guardes du Corps*: an *Exempt*, a Life-Guard, free from Duty. *Boyer's French Dictionary*.

ψ. 601. *That fine, like Aldermen, for Grace.*] Formerly (whether it be so still in *London* I know not) when a Man fined for Alderman, he commonly had the Title, and was called Mr. Alderman, though he sat not on the Bench. These *Fanatics*, if they were generous to the *Holderforth*, and duly paid him a good Fine, received Grace, and became *Saints* by that Means, though their Lives were very wicked. (Dr. B.)

ψ. 605. *To hang like Mahomet in th' Air.*] “ Travellers have
 “ told us of two *Magnets*, that are placed one of them in the
 “ Roof, and the other on the Floor of *Mahomet's* Burying-Place
 “ at *Mecca*; and by that Means (say they) pull the Impostor's
 “ Iron Coffin with such an equal Attraction, that it hangs in
 “ the Air between both of them.” (*Spectator*, N^o 191.) They
 mistake the Place of his Burial, for I think both Dr. *Prideaux*
 and Mr. *Reland* agree in this Particular, that he was buried at
Medina, where he died; and under the Bed where he died; as
 appears from *Abul-Feda*, his Contemporary: *Sepultus est sub lecto*
in quo mortuus est; Tumulum ei effodit Abu-Talba Al. Ansarius.
(Ismael Abul-Feda de Vita Mohammedis, edit. Oxon. 1723. per.
Jo. Gagnier, p. 141.) Not. Gagnier. Idem vir. Cl. *Pocockius*.
Ibid. nostrorum hominum de sepulchro Mohammedis ignorantiam
merito perstringit his Verbis: Unde igitur nobis Mohammedes Cistā
Ferreā inclusus; & magnetum vi in aere pendulus? Hæc cum Mo-
hammedistis recitantur, risu exploduntur, ut nostrorum, in ipsorum
rebus, inscitiae argumentum. See *Le Blanc's Travels*, part 1.
 Chap. 4 p. 13. and the Report of the Coffin's being swallowed
 up

(The *Scripture* says) than Sacrifice,
 Presume the less on't will suffice;
 And scorn to have the moderat'st Stints,
 Prescrib'd their peremptory Hints,
 615 Or any Opinion, true or false,
 Declar'd as such, in *Doctrinals*:
 But left at large to make their best on,
 Without b'ing call'd t' Account, or Question;
 Interpret all the Spleen reveals,
 620 As *Whittington* explain'd the Bells;

up by the opening of the Pavement of the Temple. *Turkish Spy*,
 vol. 4. book 4. letter 2.

ψ. 606. Or *St. Ignatius, at his Prayer.*] * The Legend says
 of *Ignatius Loyola*, that his Zeal and Devotion transported him
 so that at his Prayers he has been seen to be raised from the Ground
 for some considerable Time together." Vide *Maffei Vit. Ignatii*,
 lib. 1. cap. 7. p. 297, 298. edit. Colon. Agrippin. 1590. Mr. Henry
Wharton's Tract, intitled, *The Enthusiasm of the Church of Rome*,
demonstrated in some Observations upon the Life of Ignatius Loyola,
 London, 1688. p. 69, &c.

ψ. 609. *Disdain the Pedantry o' th' Letter.*] See Note, part 2.
 cant. 2. ψ 211.

ψ. 620. *As Whittington explain'd the Bells.*] Referring to the
 old *Ballad*, in which are the following Lines:

So from the Merchant Man
 Whittington secretly
 Towards his Country ran,
 To purchase Liberty.
 But, as he went along
 In a fair Summer's Morn,
 London Bells sweetly rung,
 Whittington back return.
 Evermore sounding so;
 Turn again Whittington;
 For thou in Time shalt grow
 Lord Mayor of London:
 And, to the City's Praise,
 Sir Richard Whittington

And bid themselves turn back agen
Lord May'rs of New Jerusalem.
 But look so big and over-grown,
 They scorn their Edifiers t' own,
 625 Whotaughtthemalltheirsprinkling Lessons,

Came to be in his Days

Thrice Mayor of London. (Four Times, *Weever's Fun. Mon.*)
 See a full Account of him, and his great Benefactions, (*Stow's Survey of London*, 4^{to} 1599. *Weever's Ancient Funeral Monuments*, p. 434. *Baker's Chronicle*, edit. 1670. 169. *Echard's History of England*, vol. 1. p. 434. *Rapin's History*, folio edit. vol. 1. p. 504. Famous and remarkable History of Sir Richard Whittington, thrice Lord Mayor of London, written by T. H. Vulgaria vol. 3. N^o 12. Bibliothec. Pepysian.)

The *Tatler* observes, (N^o 78.) "That Alderman *Whittington* began the World with a Cat, and died worth 350 Thousand Pounds, which he left to his only Daughter three Years after his Mayoralty." And the Author of *A Tale of a Tub* merrily observes, upon the Story of *Whittington* and his Cat, "That it is the Work of that mysterious Rabbi, *Jebuda Hanasi*, containing a Defence of the *Gemara* of the *Jerusalem Misna*, and its just Preference to that of *Babylon*, contrary to the vulgar Opinion." (*Introduction*, p. 49.)

§. 629. And learn'd the Apocryphal Bigots.] Their Bigotry against the *Apocrypha* was so remarkable, that even the most learned amongst them, when Opportunity offered, had a Fling at it: And, amongst the rest, the learned Dr. *Lightfoot* (then Member of the Assembly of Divines) "Thus sweetly and nearly (says he) stand the *Two Testaments* joined together, and thus divinely would they kiss each other, but that the wretched *Apocrypha* does thrust in between; like the two *Cerberus*, betwixt the Temple Oracle, they would touch each other, the End of the Law with the Beginning of the Gospel, did not this Patchery of human Inventions divorce them asunder." (*Lightfoot's Fast Sermon before the Commons*, March 9. 1643. called *Elias Redivivus*, p. 5. *Cent. of Eminent Presbyterian Preachers*, p. 87.) This Prejudice of theirs is humorously bantered by Sir Roger *L'Estrange*. (See *Fable*, intitled, *A Wonderful Antipathy*, 2^d part, fab. 241.) He tells us of a Lady, that had undoubtedly been choak'd with a Piece of an *Apple-tart*, if her next Neighbour at the Table had not dexterously got it out of her Throat.—She was a tender-conscienc'd Creature, and the Tart, it seems, was bottom'd with a Piece of the *Apocrypha*; and her Antipathy to that

Their Tones, and sanctify'd Expressions;
Bestow'd their Gifts upon a Saint,
Like Charity, on those that want;
And learn'd th' *Apocryphal Bigots*
630 T'inspire themselves with *Short-hand Notes*,

that Kind of Trade would have been as much as her Life was worth,
if she had not been seasonably relieved.

*. 630. T'inspire themselves with *Short-hand Notes*.]

And his Way to get all this

Is mere *Diffimulation*,

No factious *Lecture* does he miss,

And 'scapes no *Schism* that's in *Fashion*;

But, with short Hair and shining Shoes,

He with two Pens and Note-Book goes,

And winks, and writes at random;

Then with short Meal and tedious Grace,

In a loud Tone, and public Place,

Sings *Wisdom's Hymns*, that trot and pace,

As if *Goliath* scann'd'um.

The Reformation. Collection of Loyal Songs, reprinted 1731, vol. 1.
Nº 65. St. 7.

This Practice is likewise bantered by the Author of *A Satyr against Hypocrites*.

There Will. writes *Short-hand* with a Pen of Brass;

O, how he's wonder'd at by many an Ass!

That see him shake so fast his warty Fist,

As if he'd write the Sermon 'fore the Priest

Has spoke it. ————— p. 5.

Stand up Good Middle Isle Folks, and give Room,

See where the Mothers and the Daughters come:

Behind, the Servants looking all like Martyrs,

With Bibles in Plush Jerkins, and blue Garters;

The Silver Inkhorn and the Writing Book,

In which I wish no Friend of mine to look;

Lest he be cross'd, and blest with all the Charms,

That can procure him Aid from Conjurers Harms.

Id. Ibid. p. 8.

But they that did not mind the doleful Passion,

Follow'd their Business on another Fashion:

For all did write, the Elders and the Novice;

Methought the Church look'd like the Six Clerks Office.

Ibid. p. 17.

For which they scorn and hate them, worse
 Than Dogs and Cats do Sow-gelders.
 For who first bred them up to pray,
 And teach the *House of Commons* Way;
 635 Where had they all their gifted Phrases,
 But from our *Calamies* and *Cases*?
 Without whose Sprinkling and Sowing,
 Who e'er had heard of *Nye*, or *Owen*?
 Their *Dispensations* had been stifled,
 640 But for our *Adoniram Byfield*:

ψ. 636. *But from our Calamies and Cases.*] *Calamy* and *Case* were chief Men among the *Presbyterians*, as *Owen* and *Nye* were amongst the *Independents*. (Dr. B.)

Sir *John Birkenhead* (see *Paul's Church-yard*, cent. 3. class 10. sect. 21.) makes it a Query, "Whether *Calamy* and *Case* were
 " not able to fire the *Dutch Armada*, with the Breath of their
 " Nostrils, and the Assistance of *Oliver's* Burning-glass, (his Nose)
 " from the Top of *Paul's* Steeple, and save the Watermen the
 " Danger of a Sea Fight." (See a further Account, *Impartial Examination of Mr. Neal's* 3^d vol. of the *History of the Puritans*, p. 172. Margin.)

'Tis observed of Mr. *Edmund Calamy*, (in a Tract intitled, *The Arraignment of Persecution*, p. 16.) " That he was a Man newly
 " metamorphosed, by a Figure which *Rhetoricians* call *Metonymia*
 " *Beneficii*, from *Episcopacy* to *Presbytery*." And (in another, intitled, *A Looking-Glass for Schismatics*, 1725. p. 88.) " That when
 " the Bishops did bear Rule, he was highly conformable in wear-
 " ing the Surplice and Tippet, reading the Service at the High
 " Altar, bowing at the Name of *Jesus*, and so zealous an Obser-
 " ver of Times and Seasons, that, being sick and weak on *Christ-*
 " *mas-Day*, with much Difficulty he got into the Pulpit, declar-
 " ing himself there to this Purpose: *That he thought himself in Con-*
 " *science bound to preach that Day, lest the Stones of the Streets should*
 " *cry against him.*" And yet, upon a Turn of the Times, in a *Fast Sermon* upon *Christmas-Day*, 1644. (p. 41.) he used the follow-
 " ing Words: " This Year, God, by his Providence, has buried this
 " Feast in a Fast, and I hope it will never rise again."

ψ. 640. *But for our Adoniram Byfield.*] He was a broken Apo-
 thecary, a zealous Covenanter, one of the Scribes to the Assem-
 bly

And, had they not begun the War,
 Th' had ne'er been *Sainted* as they are:
 For *Saints* in Peace degenerate,
 And dwindle down to Reprobate;
 645 Their *Zeal* corrupts, like standing Water,
 In th' Intervals of *War* and *Slaughter*;
 Abates the Sharpness of its Edge,
 Without the Pow'r of Sacrilege.
 And tho' they've Tricks to cast their Sins,
 650 As easy as Serpents do their Skins,

bly of Divines; and no Doubt, for his great Zeal and Pains-taking in his Office, he had the Profit of printing the *Directory*, the Copy whereof was sold for 400*l.* though, when printed, the Price was but Three-pence. 'Tis query'd by Sir John Birkenhead (*Paul's Church-yard*, cent. 1. class. 4. sect. 91.) "Whether the Stationer, who gave 400*l.* for the *Directory*, was cursed with Bell and Candle, as well as Book? Overton (*Arraignment of Persecution*, p. 39.) says, He gave 450*l.* for it."

This *Byfield* was Father to the late celebrated Dr. *Byfield*, the *Sal Volatile Doctor*. Mr. *Cleveland*, in his *Hue and Cry after Sir John Presbyter*, has the following Lines upon him:

*If you meet any that do thus attire them,
 Stop them, they are the Tribe of Adoniram.*

¶ 648. *Without the Pow'r of Sacrilege.*] 'Tis an Observation made by many Writers upon the *Assembly of Divines*, That, in their Annotations upon the Bible, they cautiously avoid speaking upon the Subject of Sacrilege.

¶ 650. *As easy as Serpents do their Skins.*] To this *Virgil* alludes, *Aeneid*. 2. 471, &c.

Qualis ubi in lucem coluber mala gramina pastus, &c.

*So shines, renew'd in Youth, the crested Snake,
 Who slept the Winter in a thorny Brake;
 And, casting off his Skin, when Spring returns,
 Now looks aloft, and with new Glory burns.*

Mr. Dryden.

And in another Place, *Georgic*. lib. 3. 438, 439.

Cum positis novus exuviis, nitidusque juventa
 Volvitur.

That in a While grow out agen,
In Peace they turn mere carnal Men,
And from the most refin'd of Saints,

Lucretius speaks to the same Purpose *De Rerum Naturâ*, lib. 3.
613, 614.

Sed magis ire foras, vestemque relinquere, ut anguis
Gauderet prælonga senex. —————

*As Snakes, whene'er the circling Year returns,
Rejoice to cast their Skins, or Deer their Horns.*

Mr. Creech.

And so does Mr. Spenser, *Fairy Queen*, book 4. canto 3. St. 20.
vol. 3. p. 582.

*Like as a Snake, when weary Winter's Teen [Sorrow]
Hath worn to Naught, now feeling Summer's Might
Casts off his Skin, and freshly doth him dight. [dress]*

See Lord Bacon's *Natural History*, cent 8. p. 154. *Shakespeare's Mid-summer Night's Dream*, Works, vol. 1. p. 99. Dr. Derham's *Physico-Theology*, book 9. chap. 1. p. 398. 7th edit.

§. 655. *As Barnacles turn Soland Geese.*] It is said, That, in the *Orcades* of Scotland, there are Trees which bear these *Barnacles*, which, dropping into the Water, become *Soland Geese*.

To this Opinion *Du Bartas* alludes, (*Divine Week*, p. 228.)

*So Slow Bootes underneath him sees,
In th' Icy Isles, those Goslings hatch'd of Trees;
Whose fruitful Leaves, falling into the Water,
Are turn'd, they say, to living Fowls soon after:
So rotten Sides of broken Ships do change
To Barnacles; O Transformation strange!
'Twas first a green Tree, then a gallant Hull;
Lately a Mushroom, then a flying Gull.*

Dr. Turner, an Englishman, gave into this Opinion, as *Wierus* observes, (*de Præstigiis Dæmonum*, lib. 3. cap. 24.) and, of later Years, Sir Robert Moray, who, in his *Relation concerning Barnacles*, (*Philosophical Transactions*, vol. 11. num. 137. p. 925, 926.) gives the following Account: "These Shells hang at the Tree by a
" Neck longer than the Shell; of a kind of filmy Substance, round
" and hollow, and creased, not unlike the Wind-pipe of a Chicken;
" spreading out broadest where it is fastened to the Tree, from
" which it seems to draw and convey the Matter, which serves for
" the Growth and Vegetation of the Shell, and the little Bird
" within it.

" This Bird, in every Shell that I opened, as well the least as
" the

As naturally grow Miscreants,
 655 As Barnacles turn *Soland* Geese
 In th' Islands of the *Orcades*.

“ the biggest, I found so curiously and compleatly formed, that
 “ there appeared nothing as to the external Parts for making up
 “ a perfect *Sea-Fowl*: every little Part appearing so distinctly, that
 “ the whole looked like a large Bird seen through a Concave, or
 “ diminishing Glass, the Colour and Feature being every-where
 “ so clear and neat. The little Bill like that of a Goose, the Eyes
 “ marked, the Head, Neck, Breast and Wings, Tail and Feet
 “ formed, the Feathers every-where perfectly shaped, and black-
 “ ish-coloured, and the Feet, like those of other Water-Fowl, to
 “ the best of my Remembrance: all being dead and dry, I did
 “ not look after the inward Parts of them; but, having nipt
 “ off, and broken a great many of them, I carried about twenty
 “ or twenty-four away with me: The biggest I found upon the
 “ Tree was about the Size of the Figure here representing them;
 “ nor did I ever see any of the little Birds alive, nor met with any
 “ body that did; only some credible Persons have assured me, they
 “ have seen some as big as their Fist.” (See a further Account of
 the *Scotch* Barnacle, and the *French* *Macreuse* of the *Duck* Kind.
Philosophical Transactions, vol 15. numb. 172. p. 1036.)

Mr. *Cleveland*, from this Tradition, has rais'd a pungent Satire
 against the *Scots*;

————— *A Voider for the Nonce,*
I wrong the Devil, should I pick their Bones;
That Dish is his, for, when the Scots decease,
Hell, like their Nation, feeds on Barnacles.
A Scot, when from the Gallow Tree got loose,
Drops into Styx, and turns a Soland Goose.

My Friend, the Reverend Mr. *William Smith* of *Bedford*, ob-
 serves, that it is a Fact well known in all Fens, that the wild Geese
 and Ducks forsake them in laying Time, going away to the
 uninhabited (or very little frequented) Isles in *Scotland*, in or-
 der to propagate their several Kinds with greater Safety: Their
 young ones, as soon as hatched, are naturally led by them into
 Creeks and Ponds, and this (he imagines) gave Rise to the old
 vulgar Error, that Geese spring from *Barnacles*: “ I have former-
 “ ly, (says he) upon *Ulls-Water*, (which is seven Miles long, one
 “ Mile broad, and about twenty Fathom deep, and parts *West-*
 “ *moreland* from *Cumberland*) seen many Thousands of them to-
 “ gether, with their new Broods, in the Month of *October*, in a
 “ calm and serene Day, resting (as it were) in their Travels to
 “ the

Their *Dispensation's* but a Ticket,
 For their conforming to the Wicked;
 With whom the greatest Difference
 660 Lies more in Words, and Shew, than Sense,
 For as the *Pope*, that keeps the Gate
 Of Heaven, wears three Crowns of State;
 So he that keeps the Gate of Hell,
 Proud *Cerberus*, wears three Heads as well:
 665 And, if the World has any Troth,
 Some have been canoniz'd in both.

“ the more southern Parts of *Great Britain*: And give me Leave
 “ to add, that one Mr. *Drummond*, in a Poem of his, called *Pole-*
 “ *mo-Middinia*, intitles the rocky Island of *Bass*, *Bassa Selgesifera*
 “ (p. 2. edit. 1691. Oxon. 4^{to}.) Captain *Tslezer*, in his fine
 “ *Cuts of Scotland*, exhibits an exceeding beautiful Prospect of the
 “ said Island, with the wild Fowls flying over, or swimming all
 “ around. I had almost forgot to tell you, that almost all the
 “ *Drakes* stay behind in *Deping Fen* in *Lincolnshire*.”

John Major (an ancient *Scotch* Historian, *De Reb. Gest. Scotor.*
 lib. 1. fol. 10. edit. 1521.) seems to confirm this in some Respects.
Hæ anates, aut hi anseres in vere, turmatim a meridie ad *Rupem Bas*
quotannis veniunt, & rupem duobus vel tribus diebus circumvoli-
 tant: Quo in tempore rupem inhabitantes nullum tumultum faci-
 unt; tunc nidificare incipiunt, & tota æstate manent, & piscibus
 vivunt.

(See a further Account, *Bishop Gibson's Camden*, vol. 2. col.
 1184. *Bishop Hall's Meditations*, &c. 1615. p. 72. *Sir Thomas*
Browne's Vulgar Errors, book 3. chap. 28.)

y. 661, 662. For as the *Pope*, that keeps the Gate—Of Hea-
 ven.] ————— St. Peter is, by *Popish* Writers, called *Ja-*
nitor Ecclesiæ. (Vide *Sanderi* lib. de *Clave David*. cap. 1.
 p. 10. edit. *Wiceburgi*, 1592. *Princip. Fidei Doctrinal. Demon-*
strat. a *Tho. Stapletono* cont. 2. lib. 6. cap. 6. p. 216. *Parisiis*,
 1579.) Mr. *Lawrence Howell* observes, (*History of the Pontificate*,
 p. 17.) “ That an Epistle, ascribed to *Pope Calixtus*, probably
 “ gave Occasion to that idle Fable of Saint Peter's being the
 “ Porter of Heaven. For the Author of it, exciting People to
 “ several *Christian* Duties, promises them the Reward of eternal
 “ Glory by *Jesus Christ*, and that Saint Peter should open to them
 “ the

But that which does them greatest Harm,
 Their spiritual Gizzards are too warm,
 Which puts the over-heated Sots
 670 In Fever, still, like other Goats;
 For though the Whore bends Hereticks
 With Flames of Fire, like crooked Sticks;
 Our Schismatics so vastly differ,
 Th' hotter th' are they grow the stiffer:
 675 Still setting off their Spiritual Goods,
 With fierce and pertinacious Feuds.

“ *the Gates of Glory*: These (says he) are mere Dreams of old Wo-
 “ men, to make *Saint Peter Porter of Heaven*; as if the Gates of
 “ it were not committed to all Pastors of the Church, with Saint
 “ *Peter*.” (See the *Tale of Sixtus Quintus*, Sir *Francis Bacon's*
Apophthegms, N^o 110. *Resuscitatio* p. 237.)

Funebre autem sacrum faciunt pro defunctis (*Græci & Rutheni*)
 quod ii suffragiis tolerabiliorem animabus locum impetrari sperant,
 ubi facilius extremum diem judicii expectare possunt: Etiam cum
 aliquis magnæ authoritatis vir moritur; tunc *Metropolitanus*, sive
 Episcopus Epistolam ad Sanctum Petrum scribit, sigillo suo, &
 manus subscriptione munitam, quam super pectus defuncti ponit,
 dans testimonium de bonis, piisque operibus ejus, utique in cœlum
 facilius post diem judicii admitteretur, & *Christianæ Religionis Ca-*
tholicæ agnoscatur, subscribunt. (*Rer. Moscoviticar. Comment. a*
Sigismundo, &c. 1600. p. 174.)

ÿ. 663, 664. So he that keeps the Gates of Hell, — Proud Cerberus,
 swears three Heads as well.]

—— Tenuitque inhians tria Cerberus ora.

Virgil. Georg. lib. 4. 483.

To this Fable Mr. *Spenser* alludes, (*Fairy Queen*, book 1. canto 5.
 St. 34. vol. 1. p. 83.)

Before the Threshold dreadful Cerberus
 His three deformed Heads did lay along;
 Cur'd with a thousand Adders venomous,
 And lilled forth his bloody, flaming Tongue:
 At them he 'gan to rear his Bristles strong;
 And elly sgnare, —————

ÿ. 680.

For Zeal's a dreadful *Termagant*,
 That teaches Saints to *tear and rant*,
 And *Independents* to profess
 680 The Doctrine of Dependences;
 Turns meek, and secret, sneaking ones,
 To *Raw-heads fierce*, and *Bloody-bones*:
 And not content with endless Quarrels
 Against the Wicked, and their Morals,
 685 The *Gibellines*, for want of *Guelfs*,
 Divert their Rage upon themselves.
 For now the War is not between
 The Brethren, and the Men of Sin;
 But Saint and Saint to spill the Blood
 690 Of one another's Brotherhood;
 Where neither Side can lay Pretence

ŷ. 680. *The Doctrine of Dependences.*] I have heard of an *Independent* Teacher, who came to subscribe at the Sessions, and, being asked by the Gentleman on the Bench, of what Sect he was? He told them that he was an *Independent*; Why an *Independent*, says one of the Justices? I am called an *Independent* (says he) because *I depend upon my Bible*.

ŷ. 682. *To raw Heads fierce, and Bloody-bones.*] The Author of a *Dialogue between Timothy and Philatheus*, (*Introduction*, p. 33.) speaking of that barbarous Custom amongst the *Heathens*, of sacrificing their Children: "It came to pass with some of them, (says he) that they made nothing to bake and stew their Children, without Pepper and Salt; and to invite such of their Gods as they best liked to the Entertainment. This gave Rise to the natural Apprehensions all our little ones have, of *Raw-head* and *Bloody-bones*. And, I must needs tell you, I should not have liked it myself; but should have took to my Heels at the first Sound of the *Stew-Pan*; and, besides that, have had a mortal Aversion to *minc'd Meat* ever after."

ŷ. 685. *The Gibellines, for want of Guelfs.*] *Monteth of Salmonet*. (See his *History of the Troubles of Great Britain*, translated,

To *Liberty of Conscience*,
 Or zealous Suff'ring for the Cause,
 To gain one Groat's-worth of Applause :
 695 For, though endur'd with *Resolution*,
 'Twill ne'er amount to *Persecution*.
 Shall precious Saints, and secret ones,
 Break one another's outward Bones,
 And eat the Flesh of Brethren,
 700 Instead of Kings and mighty Men ?
 When Fiends agree among themselves,
 Shall they be found the greater Elves ?
 When *Bell's* at Union with the *Dragon*,
 And *Baal* *Peor* Friends with *Dagon* :
 705 When Savage Bears agree with Bears,
 Shall *secret ones* lug *Saints* by th' *Ears*,

2^d edit. 1739, in folio, p. 23.) compares the *Covenanters*, and *Anti-Covenanters*, to the *Guelfs* and *Gibellines*. These were two opposite Factions in *Italy*, that engaged against each other, in the thirteenth Century, one in Behalf of the Emperor, and the other in Behalf of the Pope.

Factiones *Guelforum* pro Pontifice, & *Gibellinorum* pro Cæsare in *Italia* oriuntur, 1245. (*Cronograph. Ecclesiæ Christianæ a Henrico Pantaleone, Basileæ* 1568. p. 99. *Sle dani Comment. lib. 14. p. 294. edit. Francofurti ad Mænum. 1568. Naucleri Chronograph. vol. 2. p. 827. Notit. Romani Germanic. Imperii, lib. 4. cap. 4. p. 205, &c. Jo. Dubravii Olomuzensis Episcopi, Histor. Boiemic. lib. 15. p. 143. Whetstone's English Mirrour, 1586, lib. 1. chap. 9. p. 65. Puffendorf's Introduction to the History of Europe, 6th edit. p. 310, 643, 644, &c.)*

Dr. Heylin observes, (*Cosmography*, edit. 1670. p. 130.) "That some are of Opinion, that the Fiction of *Elfs* and *Goblins*, where- by we used to fright young Children, was derived from *Guelfs* and *Gibbelines*." Vide *Skinneri Etymologic. Linguae Anglicanae* sub voce *Goblins*.

¶. 705. When Savage Bears agree with Bears.]

— Quando

And not atone their fatal Wrath,
 When common Danger threatens both ?
 Shall Mastiffs by the Collars pull'd,
 710 Engag'd with Bulls, let go their Hold ?
 And Saints whose Necks are pawn'd at Stake,
 No Notice of the Danger take ?
 But though no Pow'r of Heav'n or Hell
 Can pacify *Phanatick Zeal*;
 715 Who would not guess there might be Hopes,
 The Fear of *Gallowses* and *Ropes*,
 Before their Eyes, might reconcile
 Their Animosities a while ?
 At least until th' had a *clear Stage*,
 720 And equal Freedom to engage,
 Without the Danger of Surprize
 By both our common Enemies ?
 This none but we alone could doubt,
 Who understand their *Workings* out ;
 725 And know 'em both in *Soul* and *Conscience*,
 Giv'n up t' as *Reprobate* a *Nonsense*

————— Quando —————
Indica Tigris agit cum Rabida Tigride pacem
Perpetuam : Sævis inter se convenit Ursis.
 Juvenal, Sat. 15. 163, 164.

Tyger with Tyger, Bear with Bear you'll find
In Leagues offensive and defensive join'd.
 Mr. Dryden.

Bears do agree with their own Kind ;
But he was of such a cruel Mind,
He kill'd his Brother Cocker before he had din'd.
 (An Hymn to the gentle Craft, or Hewson's Lamentation. Collection
 of Loyal Songs, vol. 2. N^o 54.)

As spiritual Out-Laws, whom the Pow'r
Of Miracle can ne'er restore.
We whom at first they set up under,
730 In Revelation only of *Plunder*,
Who since have had so many Trials
Of their incroaching *Self-denials*,
That rook'd upon us with Design
To *out-reform*, and *undermine*;
735 Took all our Interests and Commands
Perfidiously, out of our Hands;
Involv'd us in the *Guilt of Blood*,
Without the *Motive-Gains* allow'd,
And made us serve as *ministerial*,
740 Like younger Sons of *Father Belial*.
And yet for all th' inhuman Wrong,
Th' had done us, and the *Cause* so long,
We never fail'd to carry on
The Work still, as we had begun:
745 But true and faithfully obey'd,
And neither *preach'd them Hurt*, nor *pray'd*;

§. 733. *That rook'd upon us with Design.*] These pretended Saints at length, by their Quarrels, fairly play'd the Game into the Hands of the *Cavaliers*: And I cannot but compare them to those *Wiseacres* who found an *Oyster*, and, to end the Dispute, put it to a Traveller passing by, to determine which had the better Right to it? "The Arbitrator very gravely takes out his Knife, and opens it, "the *Plaintiff* and *Defendant* at the same Time gaping at the Man "to see what would come on't. He loosens the Fish, gulps it down, "and, as soon as ever the Morsel was gone the Way of all Flesh, "wipes his Mouth, and pronounces Judgment. *My Masters* (says "he, with the Voice of Authority) *the Court has ordered each of you a Shell without Costs; and so pray go home again, and live peaceably among your Neighbours.*" (*L'Estrange's Fables*, part 1. fab. 411.)

Nor troubled them to crop our Ears,
 Nor hang us like the *Cavaliers*;
 Nor put them to the Charge of *Gaols*,
 750 To find us *Pillories* and *Cart's-Tails*,
 Or *Hangman's Wages*, which the State
 Was forc'd (before them) to be at;
 That cut, like *Tallies* to the Stumps,
 Our Ears for keeping true *Accompts*,
 755 And burnt our Vessels, like a new
 Seal'd Peck, or Bushel, for b'ing true;
 But Hand in Hand, like faithful Brothers,
 Held for the *Cause*, against all others,
 Disdaining equally to yield
 760 One Syllable, of what we held.

v. 751. Or *Hangman's Wages*.] Thirteen Pence Half-penny
 have usually been called *Hangman's Wages*.

*For Half of Thirteen Pence Half-penny Wages,
 I would have clear'd all the Town Cages,
 And you should have been rid of all the Sages.*

I and my Gallows groan.

(*The Hangman's last Will and Testament. Loyal Songs, vol. 2.*
 p. 238.) To this, probably, the Author of a Tract, intitl'd, *The*
Marquis of Argyle's last Will and Testament, published 1661, p. 5.
 alludes, "Item, To all the old *Presbyterian Serpents*, that have
 "slipt their Skins, and are winding themselves into Favour in the
 "A-la-mode Cassock ——— I bequeath to each a *Scotch thirteen*
 "Pence Half-penny, for the Use of *Squire Dun* (the *Hangman*)
 "who shall shew them Slip for Slip." *Hugh Peters*, in a Tract
 intitl'd, *A Word to the Army, and two Words for the Kingdom*,
 1647, p. 12. prop. 19. advises, "That poor Thieves may not be
 "hanged for *thirteen Pence Half-penny*, but that a Galley may be
 "provided to row in the River, or Channel, to which they may be
 "committed, or employed in draining Lands, or banished."

I cannot really say, whence that Sum was called *Hangman's*
Wages, unless in Allusion to the *Halifax Law*, or the customary
 Law of the Forest of *Hardwick*, by which every Felon, taken
 within

And though we differ'd now then
 'Bout outward Things, and outward Men;
 Our inward Men, and constant Frame
 Of Spirit, still were near the same.

765 And till they first began to *cant*,
 And sprinkle down the *Covenant*,
 We ne'er had Call in any Place,
 Nor dream'd of teaching down *Free Grace*;
 But join'd our Gifts perpetually

770 Against the common Enemy.
 Although 'twas ours, and their Opinion,
 Each other's Church was but a *Rimmon*:
 And yet for all this *Gospel Union*,
 And outward Shew of *Church-Communion*,

within the Liberty or Precincts of the said Forest, with Goods stolen to the Value of thirteen Pence Half-penny, should, after three Market-Days in the Town of *Halifax*, after his Apprehension and Condemnation, be taken to a Gibbet there, and have his Head cut off from his Body. (See Mr. *Wright's History of Halifax*, 1738. p. 87.)

To this *John Taylor* alludes, (in his Poem, intitled, *A very merry wherry ferry Voyage*, Works, p. 12.)

*At Halifax, the Law so sharp doth deal,
 That whoso more than thirteen Pence doth steal,
 They have a Jin, that, wondrous quick and well,
 Sends Thieves all Head-long unto Heaven or Hell.*

Y. 765. *And till they first began to cant.*] From Mr. *Andrew Cant*, and his Son *Alexander*, seditious Preaching and Praying in Scotland was called *Canting*. *Mercurius Publicus*, num. 9. p. 1632, 1633. 1661. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 126.

Y. 771, 772. *Although 'twas ours, and their Opinion, — Each other's Church was but a Rimmon.*] See a remarkable Instance in Proof from Mr. *Long's Book*, intitled, *No Protestant, but Dissenter's Plot*. *Impartial Examination of Mr. Neal's 4th vol. of the History of the Puritans*, p. 217, &c. And *John Abell's Letter*. *Thurloe's State Papers*, vol. 2. p. 582.

775 They'd ne'er admit us to our Shares,
 Of ruling Church or State Affairs;
 Nor give us Leave t' absolve, or sentence
 T' our own Conditions of Repentance:
 But shar'd our *Dividend o' the Crown*,
 780 We had so painfully preach'd down:
 And forc'd us, though against the Grain,
 T' have Calls to teach it up again:
 For 'twas but Justice to restore
 The Wrongs we had receiv'd before;
 785 And, when 'twas held forth in our Way,
 W' had been ungrateful not to pay:
 Who, for the Right w' have done the Nation,
 Have earn'd our *temporal Salvation*;
 And put our Vessels in a Way,
 790 Once more to come again in Play.
 For, if the Turning of us out
 Has brought this Providence about;
 And that our only Suffering

y. 781, 782. *And forc'd us, though against the Grain, — T' have Calls to teach it up again.*] Alluding either to the Presbyterian Plot 1651, to restore the King, called *Love's Plot*: for which Mr. Love, Mr. Jenkins, Mr. Case, Mr. Drake, Presbyterian Ministers, with some of the Laity, were seized and imprisoned; (see *Echard's History of England*, vol. 2. p. 705. and Lord Clarendon's *History of the Rebellion*, vol. 3. p. 337, 338.) and for which Mr. Love and Mr. Gibbons were beheaded on *Tower-Hill*, 22^d of August, according to the Sentence of the *High Court of Justice*. (*Whitelock's Mem.* 2^d edit. p. 503.) All the rest were pardoned, *Whitelock*, *ibid.* p. 511.) or to the Attempt of the Scots to restore him, after he had taken the Covenant, and been crowned at *Schone*, Jan. 1, 1650-1.

Their Behaviour towards him is notably girded, in the following Lines:

Now

Is able to bring in the King :

795 What would our Actions not have done,
Had we been suffer'd to go on?
And therefore many pretend t' a Share,
At least in *carrying on* th' Affair:
But whether that be so, or not,
800 W' have done enough to have it thought
And that's as good as if w' had done 't,
And easier pass 't upon Account :
For, if it be but half deny'd,
'Tis half as good as justify'd.

805 The World is nat'rally averse
To all the Truth it sees or hears,
But swallows Nonsense, and a Lye,
With Greediness and Gluttony ;
And though it have the *Pique*, and long,
810 'Tis still for something in the wrong ;
As Women long when they're with Child,
For Things extravagant and wild ;

*Now for the King the zealous Kirk
'Gainst the Independent bleats,
Whenas, alas ! their only Work
Is to renew old Cheats :
If they can sit, vote what they list,
And crush the new States down ;
Then up go they, but neither Christ
Nor King shall have his own.*

(Sir John Birkenhead reviv'd, p. 20.)

y. 809. *And though it have the Pique, and long.*] The *Pica* is a depraved and longing Appetite of Women with Child, or Girls in the Green Sickness. See *Pica* and *Citta*, Blanchard's *Physical Dictionary*.

y. 811, 812. *As Women long when they're with Child, — For Things extravagant and wild.*] Dr. Daniel Turner, in his Book,

For Meats ridiculous and fulsome,
 But seldom any thing that's wholesome;
 815 And, like the World, *Men's Jobbernoles*
 Turn round upon their *Ears*, the *Poles*;
 And what they're confidently told,
 By no Sense else, can be control'd.

And this, perhaps, may prove the Means
 820 Once more to *hedge-in Providence*.
 For as *Relapses* make Diseases
 More desp'rate than their first Accesses;

De Morbis Cutaneis, cap. 12. had given some very remarkable Instances of this Kind: and, among the rest, one from *Langius*, (upon the Credit of that Author) of a Woman longing to bite the naked Shoulder of a *Baker* passing by her: Which rather than she should lose, the good-natur'd Husband hires the *Baker*, at a certain Price: Accordingly, when the big-bellied Woman had taken two Morsels, the poor Man, unable to hold out a third, would not suffer her to bite again: For Want of which she bore (as the Story goes) one dead Child, with two living.

Wolffius (Lectio. Memorab. par. 2. p. 916.) gives the following more remarkable (but barbarous) Account, in the Year 1580. *Istuc ætatis Bretteburgi mulier gravida, desiderio sui mariti capta, ac accensa edendi, eum noctu jugulavit. Et mortui sic brachium ac latus sinistrum cingulo tenus devoravit. Reliqua sale condita reposuit: volens & illa comedere. Interea vero tres peperit filios, & perpetuo clauditur carcere. Imp. Rad 2. Pap. Greg. 13.* (See Sir *Kenelm Digby's Discourse concerning the Powder of Sympathy*.) The merriest Kind of Longing was that mentioned by *Ben Johnson*, *Bartholomew Fair*, act 1. sc. 6. of the Lady who longed to spit in the great Lawyer's Mouth after an eloquent Pleading. These unreasonable Longings are exposed, *Spectator*, N° 326. And the Privileges allowed big-belly'd Women, that longed in *Spain*, are mentioned, *Lady's Travels into Spain*, part 2. letter 9. p. 153.

ψ. 815. *And, like the World, Men's Jobbernoles.*] Vid. *Skynneri Lexic. Etymologic. and Rabelais's Works*, passim.

ψ. 819, 820. *And this, perhaps, may prove the Means—Once more to hedge-in Providence.*] A remarkable Instance of this we find in a *Book of Psalms, fitted*, as the Title-Page says, *for the ready Use of all good Christians*; printed by an Order of the
 Com-

If we but get again in Pow'r,
 Our Work is easier than before;
 825 And we more *ready and expert*
 I' th' Mystery, to do our Part.
 We, who did rather undertake
 The *first War* to create, than make :
 And, when of nothing 'twas begun,
 830 Rais'd *Funds*, as strange, to carry 't on :
 Trepann'd the State, and fac'd it down,
 With Plots and Projects of our own :

Committee of Commons for printing, April 2, 1644. signed *John White*. Ps. xciv. 7. p. 193.

*The Lord yet shall not see they say,
 Nor Jacob's God shall note.*

There is a marginal Explanation of *Jacob's God*———*The God of the Puritans*. Miserable *Cavaliers* indeed! if they were neither to have a King left them on Earth, nor God in Heaven. (Mr. S. W.)

ψ. 830. *Rais'd Funds, as strange, to carry 't on.*] See an Account of their remarkable Funds. *Walker's History of Independency*, part 1. p. 7, &c. *Impartial Examination of Mr. Neal's third Volume of the History of the Puritans*, p. 41 to 47 inclusive. Mr. Walker observes, *History of Independency*, part 2. p. 253. "That there was an "Excise upon all that was eat, drank, or worn." See a farther Account of their unreasonable Taxes, *History of Independency*, part 3. p. 7. And in a Tract, intitled, *London's Account, or a Calculation of the arbitrary and tyrannical Exactions, Taxations, Impositions, Excises, Contributions, Subsidies, twentieth Parts, and other Assessments within the Lines of Communication, during the four Years of this unnatural War*———*Imprinted in the Year 1647*. Thus calculated, p. 11. "That the annual Revenue, they say, is eleven hundred "thousand Pounds a Year; but I place (says he) but one Million." The Taxes, &c. raised by the Rebels, 4378100 l. — which for the four Years is 17512400 l. See *Loyal Convert*, Oxford, 1644. p. 13.

ψ. 831, 832. *Trepann'd the State, and forc'd it down,—With Plots and Projects of their own.*] Sir Roger L'Estrange calls it the old Cheat of creating new Plots. (*Apology*, p. 57.) It was their

- And, if we did such Feats at first,
 What can we now w'are better vers'd ?
- 835 Who have a freer Latitude,
 Than Sinners give themselves, allow'd :
 And therefore likeliest to bring in,
 On fairest Terms, our Discipline ;
 To which it was reveal'd long since,
- 840 We were ordain'd by Providence :
 When three Saints Ears, our Predecessors,
 The *Cause's* primitive Confessors,
 B'ing crucify'd, the Nation stood
 In just so many Years of Blood,
- 845 That, multiply'd by Six, exprest
 The perfect Number of the Beast,
 And prov'd that we must be the Men,
 To bring this Work about agen ;
 And those who laid the first Foundation,
- 850 Compleat the thorow Reformation :

constant Practice, when they had any remarkable Point to carry, to pretend there was a Plot on Foot to subvert the Constitution. (See *Lord Clarendon's History of the Rebellion*, vol. 1. p. 208, 209, 210. *Impartial Examination of Mr. Neal's second Volume of the History of the Puritans*, p. 255. (Mr. Walker observes of them, *History of Independency*, part 1. p. 77. "That, from the Beginning, they "made Lyes their Refuge." And elsewhere, (*ibid.* p. 147.) "That they forged Conspiracies and false News, to carry on "their base Designs. Their greatest Master-piece (says the Writer "of a Tract, intituled, *The true Informer*, 1643. p. 9.) is to "forge counterfeit News, and to divulge and disperse it as far "as they can, to amuse the World, for the Advancement of "their Designs, and strengthening their Party." See an Account of one of their *Sham Plots*, *second Part of the History of Independency*, p. 67. Of a *Sham Plot* in *Dorsetshire* smelt out by Oliver, and his *Blood-Hounds*, *id. ib.* p. 229. Variety of Instances in a Tract,

For who have Gifts to carry on
 So great a Work, but we alone?
 What Churches have such *able Pastors*,
 And precious, powerful, *preaching Masters*?
 855 Possess'd with absolute Dominions
 O'er *Brethren's Purses* and *Opinions*?
 And trusted with the double Keys
 Of Heav'n and their Ware-houses;
 Who, when the *Cause* is in Distress,
 860 Can furnish out what Sums they please,
 That brooding lie in Banker's Hands,
 To be dispos'd at their Commands;
 And daily increase and multiply,
 With *Doctrine*, *Use*, and *Usury*:
 865 Can fetch in Parties (as, in War,
 All other Heads of Cattle are;)
 From th' Enemy of all Religions,
 As well as high and low Conditions,

Tract, intitled, *Persecutio Undecima*, reprinted in Folio, 1681. p. 33.
 Mr. Symmons's *Vindication of King Charles the First*, 8^{vo} p. 253.
 Sir Philip Warwick's *Memoirs*, p. 205. *Presbyterian Prejudice display'd*, in Answer to Mr. Benjamin Bennet's *Memorial of the Reformation*, 1722. p. 58.

ψ. 841. *When three Saints Ears, &c.*] * *Burton, Pryn, and Bastwick*, three notorious Ringleaders of the Factions, just at the Beginning of the late horrid Rebellion."

ψ. 853, 854. *What Churches have such able Pastors,—And precious, powerful, preaching Masters?*] What Sort of Preachers these were, may be judged from their Sermons, before the two Houses at *Westminster*, from the breaking out of the Rebellion, to the Murder of the King. Extracts from them in a Tract, intitled, *A Century of eminent Presbyterian Preachers*. — And Sir Roger L'Estrange's *Dissenters Sayings*, in two

And share them, from *blue Ribbands* down
 870 *To all blue Aprons in the Town:*
 From Ladies hurried in *Calleches*,
 With *Cornets* at their Footmen's Breeches,
 To Bawds as fat as *Mother Nab*;
 All Guts and Belly, like a Crab.
 875 Our Party's great, and better ty'd
 With *Oaths*, and *Trade*, than any Side:
 Has one considerable Improvement,

Parts. As to their *Learning* and *Casuistry*, the Reader may find some curious Specimens in the first Edition of the *Assembly's Annotations upon the Bible*, published in Folio, 1645. Their Note on *Jacob's Kids*, Genesis xxvii. 9. *Two good Kids.*] “Two Kids (say they) seem too much for one Dish of Meat for an old Man; but, out of both, they might take the choicest Parts to make it dainty; and the Juice of the rest might serve for Sauce, or for the rest of the Family, which was not small.”

And they observe upon *Herod's Cruelty*, Matt. ii. 16.

Sent forth.] “Soldiers to kill the Children without any legal Trial.”

y. 869, 870. *And share them, from blue Ribbands down—To all blue Aprons in the Town.*] Alluding to the many Preachers in blue Aprons in those Times: This secret we learn from the following Passages in *Cleveland*: In the first of these he represents a *Fanatic* within Christ-Church, Oxford, disliking every Thing there, before it was reformed by Plunder and Sequestration:

————— *Shaking his Head*
To see no Ruins from the Floor to th' Lead;
To whose pure Nose our Cedar gave Offence,
Crying, It smelt of Papists Frankincense:
Counting our Tapers Works of Darknes, and
Chusing to see Priests in blue Aprons stand,
Rather than with Copes.—————

In the other Passage, the Scene is of himself, within a very different Place:

And first, to tell you, must not be forgot,
 ————— *How I did trot,*

With

To double fortify the Cov'nant :
 I mean our Covenant, to purchase
 880 Delinquents Titles, and the Churches :
 That pass in Sale, from *Hand to Hand*,
 Among ourselves, for *current Land* :
 And rise or fall, like *Indian Actions*,
According to the Rate of Factions.
 885 Our best Reserve for *Reformation*,
 When *new Out-goings* give Occasion ;

*With a great Zealot to a Lecture ;
 Where I a Tub did view
 Hung with an Apron blue,
 'Twas the Preacher's I conjecture ;
 His Use and Doctrine too,
 Was of no better Hue,
 Though he spake in a Tone most mickle.*

Loyal Songs, vol. 1. p. 132.

From hence we may illustrate our Poet's Meaning, couched in that Part of the Character of his Hero's Religion. — 'Twas *Presbyterian True Blue*, part 1. cant. 1. y. 191. (Mr. B.)

*This makes our blue Lecturers pray, preach, and prate,
 Without Reason or Sense against Church, King, or State,
 To shew the thin Lining of his twice cover'd Pate.*

(The Power of Money. Loyal Songs, &c. vol. 1. p. 62.)

See an Account of the *Blue Apron Committee at Reading*. *Mercurius Rusticus*, N° 4. p. 44.

y. 873, 874. *To Basws as fat as Mother Nab ; — All Guts and Belly, like a Crab.*] Alluding probably to some noted Strumpet in those Times. Gayton (Notes upon *Don Quixote*, book 3. chap. 2. p. 72.) thus describes *Maritornes* : “ She was a Sow of the largest Breed, she was an Elephant in Head and Ears — her Belly of a Capacity for a Cellar, two Stands of Ale might find Room therein, and a Century of Spickets.” — See *Ben Johnson's Ursula*, *Bartholomew Fair*, passim ; and *Sir Fopling Flutter's* Description of the Orange Wench, whom he salutes with the pretty Phrase of Double Tripe, *Spectator*, N° 65. *Dromio's* Account of *Nell the Kitchen-Wench*. *Shakespear's Comedy of Errors*. And *Bulwer's Artificial Changeling*, Sc. 24th, p. 480, &c.

y. 883. *And rise or fall, like Indian Actions.*] Alluding probably to the Subscription set on foot at the General Court at the East.

That keeps the Loins of Brethren girt,
 The *Covenant* (their *Creed*) t' assert :
 And, when th' have pack'd a Parliament,
 890 Will once more try th' Expedient :
 Who can already muster Friends,
 To serve for Members to our Ends,
 That represent no Part o' th' Nation,
 But *Fisher's-Folly* Congregation ;
 895 Are only Tools to our Intrigues,
 And fit like Geese, to hatch our Eggs,
 Who, by their Precedents of Wit,
 T' out-fast, out-loiter, and out-sit,

East-India House, October 19, 1657. *Mercurius Politicus*, N^o 387.
 p. 56, &c.

§. 888. *The Cov'nant (their Creed) t' assert.*] The Author of
Lex Talionis — printed in the Year 1647, p. 3. *Pub. Lib. Cambr.*
 xix. 9. 3. takes the following Freedom with the *Covenant* : “ Give
 “ me Leave to tell you what your *Covenant* was at first, and what
 “ it is now : It was first, by Virtue of Enchantment, a lousy thread-
 “ bare Scots Chaplain, who, growing weary of the slender Stipend
 “ of a bare Scotch Mark *per Annum*, came over into England to seek
 “ its farther Advancement, where it became a Tub Preacher, and
 “ so, rendering itself capable of holy Orders, did take upon it
 “ to teach and preach upon its own Accord.

“ The first Attempt by which this *Covenant* sought to ingratiate
 “ itself into the People, was by consummating a Marriage be-
 “ twixt the Committees : The Match was privately contracted
 “ in the close Committee, and afterwards solemnly published by
 “ legislative Power, which Marriage being thus accomplished, with-
 “ out the Approbation of his Majesty, without the License of
 “ our Church, and without Consent of our Laws, I doubt not but
 “ it may be made null by a Bill of Divorce.—And, for the farther
 “ Punishment of your *Covenant*, let it be banished out of this
 “ Kingdom for ever, and let it be confined to the utmost Part of
 “ Scotland, there to pine and waste itself away upon its own
 “ Dunghill.” —

And order Matters under-hand,
 900 To put all Bus'ness to a Stand :
 Lay *Public Bills* aside, for *Private*,
 And make 'em one another *drive out* ;
 Divert the *Great and Necessary*,
 With Trifles to contest and vary ;
 905 And make the Nation *represent*,
 And serve for us, in *Parliament* ;
 Cut out more Work than can be done
 In *Plato's Year*, but finish none ;
 Unless it be the Bulls of *Lenthal*,
 910 That always pass'd for *fundamental* ;

ψ. 894. *But Fisher's-Folly Congregation.*] Sir Roger L'Estrange (*Key to Hudibras*) observes, That a Meeting-House was built by one *Fisher*, a Shoemaker, which, at the Restoration, was pulled down by some of the *Loyalists* ; and then, lying useless, it was called *Fisher's Folly*. But he is mistaken, for Dr *Fuller*, (*Worthies*, 1662, p 197.) explaining some *London Proverbs*, amongst the rest, has the two following Lines.

Kirby's *Castle*, and *Megse's Glory* ;
 Spinola's *Pleasure*, and *Fisher's Folly*.

And observes (from *Stow's Survey*, p. 1751.) “ That the last was
 “ built by *Jasper Fisher*, free of the *Goldsmiths Company*, one of
 “ the Six Clerks in Chancery, and a Justice of the Peace, who be-
 “ ing a Man of no great Wealth (as indebted to many) built here
 “ a beautiful House, with Gardens of Pleasure, and bowling Alleys
 “ about it, called *Devonshire House* at this Day.”

ψ. 898. *To out-fast.*] Dr. *South* observes, (*Sermons*, vol. 4. p. 175.) “ That their *Fasts* usually lasted from seven in the Morn-
 “ ing till seven at Night ; that the Pulpit was always the emptiest
 “ Thing in the Church ; and there was never such a *Fast* kept by
 “ them, but their Hearers had Cause to *begin a Thanksgiving* as
 “ soon as they had done.”

907. *Cut out more Work, &c.*] * *Plato's Year*, or the grand Revolution of the intire Machine of the World, was accounted 4000 Years.”

ψ. 909. *The Bulls of Lenthal.*] Mr. *Lenthal* was Speaker to
 that

- Can set up *Grandee* against *Grandee*,
 To squander *Time* away and *bandy*;
 Make *Lords and Commoners* lay Sieges
 To one another's *Privileges*;
 915 And, rather than compound the Quarrel,
 Engage, to th' inevitable Peril
 Of both their Ruins; th' only Scope
 And Consolation of our Hope:
 Who, though we do not play the Game,
 920 Assist as much by giving Aim.
 Can introduce our ancient Arts,
 For Heads of Factions, 't act their Parts;
 Know what a leading Voice is worth,
A seconding, a third, or fourth;
 925 How much a *casting* Voice comes to,
That turns up Trump, of I, or No;
 And, by adjusting all at th' End,
 Share every one his Dividend.

that House of Commons, which begun the Rebellion, murdered the King, becoming then but the *Rump*, or *Fag-End* of a House, and was turned out by *Oliver Cromwell*; restored after *Richard* was outed, and at last dissolved themselves at General *Monk's* Command: And, as his Name was set to the *Ordinances* of this House, these *Ordinances* are here called the *Bulls* of *Lenthal*, in Allusion to the *Pope's Bulls*, which are humorously described by the Author of *A Tale of a Tub*, (p. 99.)

ψ. 923. *Know what a leading Voice is worth, &c.*] Ben *Johnson* merrily observes, (*Discoveries*, edit. 1640. p. 95.) "That
 " Suffrages in Parliament are numbered, not weighed: Nor can it
 " be otherwise in those public Councils, where nothing is so un-
 " equal as the Inequality: For there, how odd soever Men's Brains
 " or Wisdom are, their Power is always even and the same."

An Art that so much Study cost,
 930 And now's in Danger to be lost,
 Unless our ancient *Virtuoso's*,
 That found it out, *get into th' Houses*.
 These are the Courses that we took
 To carry Things by *Hook, or Crook*;
 935 And practis'd down from Forty-four,
 Until they turn'd us *out of Door*:
 Besides the Herds of *Boutefeus*,
 We set on Work, without the House;
 When ev'ry *Knight, and Citizen*,
 940 Kept *legislative Journey-men*,
 To bring them in Intelligence,
 From all Points of the Rabble's Sense;
 And fill the Lobbies of both Houses
 With politic important Buzzes:
 945 Set up Committees of *Cabals*,
 To pack Designs without the Walls;

†. 932. ———— *Get into th' Houses.*] Alluding to the *secluded Members*, who endeavoured to get into the House when *Richard Cromwell* was set aside, and the *Rump* restor'd, 1659. (See *Echard's History of England*, vol. 2. p. 842.) Sir *Gilbert Gerard*, on this Occasion, brought an Action against Colonel *Alured*, for denying him Admission. (*Ludlow's Memoirs*, vol. 2. p. 841)

†. 934. ———— *By Hook, or Crook.*] Judge *Crook* and *Hutton* were the two Judges who dissented from their ten Brethren in the Case of Ship-Money, when it was argued in the *Exchequer*; (see *Echard*, vol. 2. p. 128.) which occasioned the *Wags* to say, that the King *carried it by Hook*, but not by *Crook*. See *Sancho's Way* of explaining this Expression, (*Don Quixote*, vol. 4. chap. 73. p. 718.)

†. 945. *Set up Committees of Cabals.*] A Sneer probably upon *Clifford, Asbley, Burlington, Arlington, Landerdale*, who were called

- Examine, and draw up all News,
 And fit it to our present Use.
 Agree upon the Plot o' the Farce,
 950 And ev'ry one his *Part rehearse*.
 Make Q's of Answers, to way-lay,
 What th' other Parties like to say :
 What *Repartees*, and *smart Reflections*,
 Shall be return'd to all Objections :
 955 And who shall break the *Master-fest*,
 And what, and how, *upon the rest* :
 Help Pamphlets out, with safe Editions,
 Of proper Slanders and Seditious :
And Treason for a Token send,
 960 By *Letter* to a *Country Friend* ;
 Disperse *Lampoons*, the only Wit
 That Men, like *Burglary*, commit ;
 With falser than a *Padder's Face*,
 That all its Owner does betrays ;
 965 Who therefore dares not trust it, when
 He's in his Calling to be seen.

called the C A B A L in King *Charles the Second's* Time, from the initial Letters of their Names. (See *Echard*, vol. 3. p. 251.)

ψ. 961, 962. *Disperse Lampoons, the only Wit — That Men, like Burglary, commit.*] *Lampoon*, in *French*, signifies a drunken Song : and to *lampoon* one is to treat him with Ridicule in a Libel or Satire, which is compared here to Burglary, as being published clandestinely, and without a Name.

ψ. 969, 970. *Be sure to keep up Congregations, — In Spight of Laws and Proclamations.*] See an Account of the King's Proclamations against keeping up Conventicles in the Years 1668, 1669. *Echard's History of England*, vol. 3. p. 224. 238. and their Manner of eluding them. *George Fox's Journal*, p. 314.

Disperse the Dung on barren Earth,
 To bring new Weeds of *Discord* forth;
 Be sure to keep up *Congregations*,
 970 In spite of *Laws* and *Proclamations*:
 For *Chiarlatans* can do no Good,
 Until they're mounted in a Crowd;
 And, when they're punish'd, all the Hurt
 Is but to fare the better for't;
 975 As long as Confessors are sure
 Of double Pay for all th' endure;
 And what they earn in Persecution,
 Are paid t' a Groat in *Contribution*.
 Whence some *Tub-holders-forth* have made
 980 In *Powd'ring-Tubs* their richest Trade:
 And, while they kept their Shops in Prison,
 Have found their Prices strangely risen.
 Disdain to own the least Regret,
 For all the *Christian Blood*, w' have let;
 985 'Twill save our Credit, and maintain
 Our Title to do so again:

†. 971. *For Chiarlatans can do no Good.*] *Chiarlatan* is an *Empyric* or *Quack*, who retails his Medicines on a public Stage. Tom Coryat observes, (*Crudities*, p. 274.) that *Ciaratanoes*, or *Ciarlatans*, in Latin are called *Circulatores*, and *Aggyrtæ*, from the Greek Word *ἀγείρειν*, which signifies to draw Company together, for which *Venice* was very famous. (See more, *Pancirolli de Reb. Memorab. Par. Post. Tit. 1. p. 50. Chamber's Cyclopædia.*)

†. 995, 996. *Prevail'd a while, but 'twas not long—Before from World to World they swung.*] Dr. South's Remark upon the *Regicides*, (Sermon on the 29th of May, vol. 5. p. 275.) "That so sure did they make of Heaven, and so fully reckoned themselves in the high Road thither, that they never so much as thought that their *Saintships* should take *Tyburn* in the Way."

That needs not cost one Dram of Sense,
 But *pertinacious Impudence*.
 Our Constancy t' our Principles,
 990 In Time, will wear out all Things else :
 Like Marble Statues, rubb'd in Pieces,
 With Gallantry of Pilgrims Kisses :
 While those who turn and wind their Oaths,
 Have swell'd and sunk, like other Froths.
 995 Prevail'd a while, but 'twas not long
 Before from *World to World* they swung :
 As they had turn'd from Side to Side,
 And, as the Changlings liv'd, they dy'd.
 This said, th' impatient *States-monger*
 1000 Could now contain himself no longer ;
 Who had not spar'd to shew his Piques,
 Against th' *Haranguer's Politics*.
 With smarting Remarks, of *leering Faces*,
 And Annotations of *Grimaces*,

ψ. 1004. ———— *Grimasbes.*] First edit. 1674. alter'd 1684.

ψ. 1005. *After h' had administer'd a Dose—Of Snuff Mundungus to his Nose.*] From hence 'tis plain how long that foolish and pernicious Custom of *Snuff-taking* has prevailed here in *England* : which is merrily exposed by Dr. *Baynard*. (*History of cold Baths*, part. 2. p. 198.) “ And now (says he) another nasty snuffing In-
 “ vention is lately set on Foot, which is *Snuff-taking* ; which
 “ hangs on their Nostrils, &c. as if it were the Excrements of
 “ Maggots tumbled from the Head through the Nose. — I have
 “ read, I think it is in Sir *John Chardin's Travels*, that there is a
 “ Kingdom in the *East-Indies*, called *Botan*, where the Subjects
 “ hold the Prince in such Esteem and Reverence, that they dry
 “ and powder his Excrements, and use it is as a great Rarity to
 “ strew on Meats, and garnish Dishes with, as we do ours with
 “ grated Bread, Nutmeg, &c. — And, I vow, I never see a
 “ Snuff-Box in a Man's Hand, but I think of a *Botanian*, &c.”
Montaigne observes, (*Essays*, vol. 1. chap. 22. p. 135.) “ That
 “ there

1005 After he had administer'd a Dose
 Of *Snuff Mundungus* to his Nose,
 And powder'd th' Inside of his Skull,
 Instead of th' outward *Jobbernol*,
 He shook it with a scornful Look
 1010 On th' Adversary, and thus he spoke:
 In dressing a Calves Head, although
 The Tongue and Brains together go,
 Both keep so great a Distance here,
 'Tis strange, if ever they come near;
 1015 For who did ever play his Gambols,
 With such insufferable Rambles?
 To make the bringing in the KING,
 And keeping of him out, one Thing?
 Which none could do, but those that swore
 1020 T' as point-blank Nonsense heretofore:
 That to defend was to invade,
And to assassinate, to aid:

"there is a Nation (alluding probably to *Botan*) where the most
 "eminent Persons about the King stoop to take up his Ordure in a
 "Linnen Cloth."

Misson (*New Voyages to Italy*, vol. 2. p. 12.) takes Notice of
 an Order of the Pope's, that no one should take Snuff at Church,
 with the Reason why. The *Tatler* (N^o 35.) gives this philosophi-
 cal Reason for taking Snuff: "That it is done only to supply, with
 "Sensation, the Want of Reflection." (See the Practice exposed,
Spectator 344.) The *Spaniards* think more favourably of the Prac-
 tice, and present Snuff as a Token of Friendship. [*Ladies Travels*
into Spain, part 3. p. 269.)

γ. 1007. *And powder'd th' Inside of his Soul.*] In the first Edition
 of 1678; alter'd to *Skull*, 1684, four Years after Mr. *Butler's* Death.

γ. 1008. ———— *Outward Jobbernol.*] The same with
Great-Head, *Jolter-Head*, *Logger-Head*. See *Jobbernowl* and *Nowl*,
Skinneri Etymologicon, *Junii Etymolog. Anglican*, *Nowl*, a Word
 often used by the Translator of *Rabelais*.

γ. 1021, 1022. *That to defend was to invade,—And to assassi-*
 VOL. II. U *nate,*

Unless, because you drove him out,
 (And that was never made a Doubt)
 1025 No Pow'r is able to restore
 And bring him in, but on your Score.
 A spiritual Doctrine, that conduces
 Most properly to all your Uses.
 'Tis true, *A Scorpion's Oil is said*
 1030 *To cure the Wounds the Vermine made ;*
And Weapons dress'd with Salves restore
And heal the Hurts they gave before :
 But whether *Presbyterians* have
 So much good Nature as the *Salve*,
 1035 Or *Virtue* in them as the *Vermine*,
 Those who have try'd them can determine.

nate, to aid.] This is a Sneer upon *Serjeant Wild*, who was sent to *Winchester* to try *Rolf*, against whom *Osborne* and *Doucet* swore positively to his Design of assassinating the King. The Serjeant being bribed to favour, and bring him off, observed upon their Evidence, to the Jury, " That it was a Business of great Importance that was before them; and that they should take heed what they did in it: That there was a Time indeed when Intentions and Words were made Treason, (Words were made Treason without Acts, 1649. *History of Independency*, part 3. p. 46.) but God forbid it should be so now. How did any body know, but that those two Men, *Osborne* and *Doucet*, would have made away the King, and that *Rolf* charged his Pistol to preserve him?" (*Lord Clarendon's History of the Rebellion*, vol. 3. p. 180.) See *Walker's History of Independency*, part 1. p. 76. This *Rolf* was a Shoemaker, or one of the gentle Craft. *History of Independency*, part 1. p. 120.

y. 1029, 1030. ——— *A Scorpion's Oil is said—To cure the Wounds the Vermine made.*] This is mentioned as a Thing certain by Sir *Kenelm Digby*, (*Discourse concerning the Cure of Wounds by Sympathy*) and by *Moufet*. *Medentur enim formicæ, ut scorpiones suis moribus, & cum malo medelam pariter afferunt.* (*Injectorum Theatr.* lib. 2. cap. 16. p. 246.) *Oleum Scorpionum*, *S. Bernardi oleum* vocatur—*Pectini inunctum* valet contra morfus quoscunque

Indeed, 'tis Pity you should miss
 Th' *Arrears* of all your *Services*,
 And, for th' eternal Obligation
 1040 Y' laid upon th' ungrateful Nation,
 Be us'd s' unconscionably hard,
 As not to find a just Reward,
 For letting Rapine loose, and Murther,
 To rage just so far, *but no further* :
 1045 And setting all the Land on Fire,
 To burn t' a *Scantling*, *but no higher* :
 For venturing to assassinate
 And cut the Throats of *Church and State* :
 And not be allow'd the fittest Men
 1050 To take the Charge of both agen.

quoscunque venenatos. (*Insector. Theatr. lib. 2. cap. 10. p. 209.*)
 See *Philosophical Transactions*, vol. 39. num. 443. p. 318. Dr.
Mead's Mechanical Operation of Poisons. 'Twas observed of *A-*
thenagoras, a *Grecian*, that he never felt Pain from the Bite of the
 Scorpion, nor the Sting of the Spider. (*Sexti Philosophi Pyrrhon.*
Hypotyp. lib. 1. p. 17.)

ψ. 1031, 1032. *And Weapons dress'd with Salves restore, — And*
heal the Hurts they gave before.] Here again he sneers the *Weapon*
Salve : For the Manner of applying it, see Sir *Kenelm Digby's Dis-*
course of the Cure of Wounds by Sympathy, p. 148. Mr. *George Sandys's*
Notes upon Ovid's Metamorphosis, book 12. p. 230. from the *Re-*
ceipt in Grollius's Dispensatory, taken from Paracelsus. *Fludd's De-*
fence of the Weapon Salve, passim. *Shakespeare's Tempest*, republished
 by Mr. *Dryden*, act 5. sc. 2.

ψ. 1045, 1046. *And setting all the Land on Fire, — To burn to a*
Scantling, but no higher.] Mention is made of an humorous Coun-
 tryman, who bought a Barn in Partnership with a Neighbour of his,
 and not making Use of his Part, when his Neighbour filled his
 with Corn and Hay, his Neighbour expostulating with him upon
 laying out his Money so fruitlessly : " Pray Neighbour, says he,
 " never trouble your Head : You may do what you will with your
 " Part of the Barn ; but I'll set mine on Fire."

Especially, that have the Grace
 Of Self-denying *Gifted Face* ;
 Who, when your Projects have miscarry'd,
 Can lay them, with undaunted Forehead,
 1055 On those you painfully trepann'd,
 And *sprinkled in* at second Hand :
 As we have been, to share the Guilt
 Of *Christian* Blood, devoutly spilt ;
 For so our Ignorance was flamm'd,
 1060 To damn ourselves, to avoid being damn'd :
 Till finding your old Foe, the Hangman,
 Was like to lurch you at *Back-Gammon*,
 And win your Necks upon the Set,
 As well as ours, who did but bet :
 1065 (For he had drawn your Ears before,
 And *nick'd them* on the self-same Score)
 We threw the Box and Dice away,
 Before y' had lost us, at *foul Play* ;
 And brought you down to *Rook*, and *Lye*,
 1070 And *fancy only*, on the Bye ;
 Redeem'd your forfeit Jobbernoles,

¶. 1053, 1054, 1055. *Who, when your Projects have miscarried, — Can lay them, with undaunted Forehead, — On those you painfully trepann'd.*] Mr. Walker charges the Independent Faction, (*second Part of the History of Independency*, p. 42.) “ That by an impudent
 “ Fallacy, called *Translatio Criminis*, they laid their Brats at
 “ other Mens Doors.”

¶. 1056. *And sprinkled in at second Hand.*] Alluding to their Manner of baptizing, or admitting Members into their Churches, in Opposition to the Practice of the *Anabaptists*.

At Watlington in Oxfordshire, there was a Sect called *Anointers*,
 from

From perching upon lofty Poles ;
 And rescu'd all your *outward Traitors*
 From hanging up, like *Aligators* :
 1075 For which ingeniously y' have shew'd
 Your *Presbyterian* Gratitude :
 Would freely have paid us home in kind,
 And not have been one *Rope* behind.
 Those were your Motives to divide,
 1080 And scruple, on the other Side,
 To turn your zealous Frauds, and Force,
 To Fits of Conscience, and Remorse :
 To be convinc'd they were in vain,
 And face about for new again :
 1085 For Truth no more unveil'd your Eyes,
 Than Maggots are convinc'd to Flies :
 And therefore all your *Lights* and *Calls*
 Are but *apocryphal* and *false*,
 To charge us with the Consequences
 1090 Of all your native Insolences ;
 That to your own *imperious Wills*
Laid Law and Gospel Neck and Heels :

from their anointing People before they admitted them into their Communion. (Dr. Plot's *Oxfordshire*, chap. 38. sect. 32.)

γ. 1065. *For he had drawn your Ears before,—And nick'd them on the self-same Score.*] Alluding to the Case of Mr. Pryn, who had his Ears cropped twice for his seditious Writings.

γ. 1074. *From hanging up, like Aligators.*] *Aligators* are of the Crocodile Kind, and are frequently hung up in the Shops of *Druggists* and *Apothecaries*.

γ. 1086. *Than Maggots are convinc'd to Flies.*] Thus it stands in all Editions to 1710. exclusive, and then alter'd, *Than Maggots when they turn to Flies.*

Corrupted the Old Testament,
 To serve the New for Precedent:
 1095 T' amend its Errors and Defects,
 With Murther, and Rebellion-texts;
 Of which there is not any one
 In all the Book to sow upon;
 And therefore (from your Tribe) the *Jews*
 1100 Held *Christian* Doctrine forth, and Use;
 As *Mahomet* (your Chief) began
 To mix them in the *Alchoran*:

Y. 1093. *Corrupted the Old Testament.*] This was done by a Fanatical Printer, in the *Seventh Commandment*: who printed it, *Thou shalt commit Adultery*, and was fined for it in the *Star-Chamber*, or *High-Commission Court*. (See *Archbishop Laud's Trial and Troubles*; and *Spectator*.)

Y. 1101, 1102. *As Mahomet (your Chief) began—To mix them in the Alchoran.*] *Mahomet* was so ignorant, that he could neither write nor read; yet in drawing up the *Koran*, commonly called the *Alchoran*, though he was born and bred a *Pagan*, “He associated to himself a learned *Jew* born in *Persia*, a *Rabbin* in his Sect, whom *Elmacin* called by the Name of *Salman*; (Dr. *Prideaux*. *Abdallah Ebn Salem*) but the greatest Assistance he received was by a *Nestorian Monk*, called by the Western Historians *Sergius*, and by the Eastern *Bahira*, an Apostate, who had been expelled his Monastery for his disorderly Life; Such were the Architects whom *Mahomet* employed, for the erecting the new System which he projected: The *Jew* furnished him with various Histories from the Old Testament, blended with the *Chimæras* and Dreams of the *Talmud*, out of which *Mahomet*, in order to heighen the Marvellous, picked out some fabulous Circumstances of his own inventing, which are still to be seen in the *Alchoran*: And the *Nestorian Monk* at the same time brought him acquainted with the New Testament, and the Discipline of the Church. All this he changed and corrupted with Fables, which he borrowed from the *Pseudo-Gospels* and *Apocryphal Books*: And it is manifest, that he was not unacquainted with the History of the Infancy of *Jesus*, and the Family of the *Virgin Mary*.” (*Abbe Vertot's Discourse of the Alchoran: History of the Knights of Malta*, in Folio, edit. 1728. p. 43, &c. See more *Carionis Chronic. de Alchorano*, lib.

Denounc'd and pray'd, with fierce Devotion,
 And bended Elbows on the Cushion ;
 1105 Stole from the Beggars *all your Tones*,
 And gifted mortifying Groans ;
 Had Lights where better Eyes were blind,
 As Pigs are said to see the Wind :
 Fill'd *Bedlam* with Predestination,
 1110 And *Knight's-bridge*, with Illumination :
 Made Children, with your Tones, to run for't,
 As bad as *Bloody-Bones*, or *Lunsford*.

lib. 3. p. 277. edit. folio 1580. *Baumgarten's Travels*, *Churchill's Voyages*, &c. vol. 1. p. 431. edit. 1732. *Walker's History of Independency*, part 1. p. 27. *Mahmut the Turkish Spy* defends it, vol. 7. book 4. letter 6.)

Come, Mahomet, thy Turn is next,

New Gospel's out of Date ;

The Alchoran may prove good Text

In our new Turkish State ;

Thou dost unto thy Priests allow

The Sin of full four Wives,

Ours scarce will be content with now

Five Livings, and nine Lives :

Thy Saints and ours are all alike,

Their Virtues flow from Vice :

No Bliss they do believe and seek

But an earthly Paradise.

A Heaven on Earth they hope to gain,

But we do know full well,

Could they their glorious Ends obtain,

This Kingdom must be Hell.

(*Mercurius Pragmaticus*, num. 2. April 11, 1648.

†. 1108. *As Pigs are said to see the Wind.*] See *Hudibras at Court*. *Posthumous Works*, p. 213.

†. 1109. *Filled Bedlam with Predestination.*] Alluding to *Oliver's Porter*. See *Lesley's Snake in the Grass*. *L'Estrange's Reflexion upon the Fable of the Bat, Bramble, and Cormorant*, part 1. fab. 144.

†. 1112. ————— Or *Lunsford*.] It was one of the Artifices of the Male-Contents in the Civil War to raise false Alarms, and to fill the People full of frightful Apprehensions. In particular, they raised a terrible Outcry of the imaginary Danger they

While Women, great with Child, miscarry'd,
For being to Malignants marry'd.

1115 Transform'd all Wives to *Dalilabs*,
Whose Husbands were not for the Cause :

conceived from the Lord *Digby* and Colonel *Lunsford*. *Lilburn* glories upon his Trial, for being an *Incendiary* on such Occasions, and mentions the Tumult he raised against the innocent Colonel. as a meritorious Action : “ I was once arraigned (says he) before
“ the House of Peers, for sticking close to the Liberties and Privi-
“ leges of this Nation, and those that stood for them, being
“ one of those two or three Men that first drew their Swords in
“ *Westminster-Hall* against Colonel *Lunsford*, and some Scores of
“ his Associates : At that Time it was supposed they intended
“ to cut the Throats of the chiefest Men then sitting in the
“ House of Peers.” And, to render him the more odious, they reported that he was of so *Brutal* an Appetite, that *He would eat Children*, (*Echard's History of England*, vol. 2. p. 286.) which scandalous Infination is deservedly ridiculed in the following Lines :

*From Fielding and from Vavasour,
Both ill-affected Men ;
From Lunsford eke deliver us
That eateth up Children.*

The Parliament Hymns, Collection of Loyal Songs, vol. 1. No 17. p. 38.

Cleveland banters them upon the same Head :

*The Post that came from Banbury,
Riding in a blue Rocket,
He swore he saw when Lunsford fell
A Child's Arm in his Pocket.*

And, to make this Gentleman the more detestable, they made horrid Pictures of him, as we learn from the following Lines of Mr. *Cleveland*. (*Rupertismus, Works* 1677, p. 67.)

*They fear the Giblets of his Train, they fear
Even his Dogs, that four-legg'd Cavalier ;
He that devours the Scraps which Lunsford makes,
Whose Picture feeds upon a Child in Stakes.*

Mr. *Gayton*, in Banter of this idle Opinion, (see *Notes on Don Quixote*, book 3. chap. 6. p. 103.) calls *Saturn* the very *Lunsford* of the Deities : they might as well have ascribed to him the Appetite of the Giant *Wide-nostrils*, who swallow'd Windmills with their Sails : (*Rabelais*, vol. 1. book 4. chap. 17.) or the famous *Zyto*,

And turn'd the Men to ten-horn'd Cattle,
Because they came not out to Battle:
Made Taylor's 'Prentices turn Heroes,
1120 For Fear of being *transform'd to Meroz*;

Zyto, (Conjurer to *Wenceslaus*, Son to the Emperor *Charles IV.*) who, upon a Trial of Skill at the Duke of *Bavaria's* Court, swallowed the Duke's principal Conjurer with all he had about him, his dirty Shoes excepted; and then, for the Diversion of the Company, ran with him to a large Tub of Water, and launch'd him out to the Middle of it. Vide *Historiæ Boiemicæ*, lib. 23. p. 221, 222. a *Jo. Dubravio Episcopo Olomuzensi Basileæ*, 1575. *Camera-rius's Living Library*, London 1621. p. 266. *Turkish Spy*, vol. 4. book 4. chap. 9. *Plain Dealer*, publish'd 1734, vol. 1. N^o 23. Colonel *Lunsford*, after all, was a Person of extraordinary Sobriety, Industry, and Courage, and was killed at the taking of *Bristol* by the King, in 1643. (See *Echard's History of England*, vol. 2. p. 425.)

ψ. 1120. ———— *Transform'd to Meroz.*] That Text in *Judges* v. 28. *Curse ye Meroz, said the Angel of the Lord; curse ye bitterly the Inhabitants thereof; because they came not to the Help of the Lord against the Mighty.*

The *Rebellious Preachers* were wont to sound often in the Ears of the People, to make them imagine, they should fall under a grievous Curse, if they, as many at least as were fit to make Soldiers, did not list into the Parliament Army, to fight, what these hypocritical Rebels called, *The Lord's Battles against the Mighty*: that was the King and all his Friends. (Dr. B.) *Stephen Marshall* preached a seditious Sermon before the Commons, Feb. 13, 1641. from that Text, intitled, *Meroz curs'd (penes me)* to which probably Mr. *Butler* alludes: or to Mr. *Horton's Fast Sermon before the Peers*, December 30. p. 8. See *A Century of eminent Presbyterian Preachers*, 1723, p. 41.

*Then curse ye Meroz in each Pulpit did thunder,
To perplex the poor People, and keep them in wonder
Till all the Reins of Government were quite broken asunder.* }
(Song, intitled, the *Rump serv'd in with a grand Sallet*, St. 16. *Collection of Loyal Songs*, reprinted 1731. vol. 2. p. 179.)

The *Scots* (in their Declaration, August 10. concerning their Expedition into England, p. 8, 9.) say, "The Lord save us from
" the Curse of *Meroz*, who came not to help the Lord against
" the Mighty." How careful they and their *English Brethren* were to keep all others from that Curse, appears from the Declaration of both Kingdoms, 1643, p. 6. "We give (say they) public Warning to such Persons to rest no longer upon their
" Neutrality

And rather forfeit their Indentures,
 Than not espouse the Saints Adventures.
 Could *transubstantiate, metamorphose*, [pneus:
 And charm whole Herds of Beasts, like Or-
 1125 *Inchant the King's and Church's Lands,*
T' obey and follow your Commands;
 And settle on a new Freehold,
 As *Marcy-Hill* had done of old;
 Could turn the Covenant, and translate
 1130 *The Gospel, into Spoons, and Plate:*
 Expound upon all *Merchants Cashes,*
 And open th' *intricatest Places:*
 Could *catechise* a Money-Box,
 And prove all Powches *orthodox;*

“Neutrality — but to take the Covenant, and join with all
 “their Power — otherwise we do declare them to be public Ene-
 “mies to their Religion and Country, and that they are to be
 “censured and punished as professed Adversaries and *Malignants.*”
 (*Foulis's History of wicked Plots, &c.* edit. 2. p. 178. 244.)

ψ. 1127, 1128. *And settle on a new Freehold, — As Marcly-Hill
 had done of old.*] “Near the Conflux of the *Lug* and *Wye* (*Here-
 “fordshire*) Eastward, a Hill which they call *Marcy-Hill*, did, in
 “the Year 1575, rouse itself as it were out of Sleep, and for
 “three Days together shoving its prodigious Body forward, with
 “a horrible roaring Noise, and overturning every Thing in its
 “Way, raised itself to the great Astonishment of the Beholders, to
 “a higher Place, by that Kind of Earthquake, I suppose, which
 “Naturalists call *Brasmatia.*” *Camden's Britannia*, edit. 1722.
 Col. 691. *Stow's Chronicle*, continued by *Howes*, p. 667.

A like Account we meet with of *Blackmore* in *Dorsetshire*, in
 the Year 1587. (*Stow*, *ibid.* p. 695.) and at *Westram* in *Kent*,
 1599. (*Stow*, *ibid.* p. 782.) of the Fall of one of the highest
 Mountains among the *Grisons* by an Earthquake, in the Year
 1618, which overwhelmed a Burrough, or little Town, called
Pleara, and swallowed up the Inhabitants: So that there was
 not any Trace or Sign left of the Place. *Perrival's History of
 the Iron Age*, part 1. p. 88. And the Sinking down of Part of
 a Hill near *Clogher* in *Ireland*, March 10, 1712-3. *Philosophical
 Transactions*,

1135 Until the *Cause* became a *Damon*,
 And *Pythias*, the wicked *Mammon* :
 And yet, in spite of all your Charms,
 To conjure *Legion* up in Arms :
 And raise more Devils in the *Rout*,
 1140 Than e'er y' were able to cast out ;
 Y' have been reduc'd, and by those Fools,
 Bred up (you say) in your own Schools ;
 Who, though but gifted at your Feet,
 Have made it plain they have more Wit.
 1145 By whom you have been so oft trepann'd,
 And held forth out of all Command.
 Out-gifted, out-impuls'd, out-done,
 And out-reveal'd at Carryings-on.

Transactions, vol. 28. p. 267. And of the uncommon Sinking of the Earth at *Folkestone* in *Kent*, 1716. *Philosophical Transactions*, vol. 29. num. 349. p. 469, &c. And the Hill of *Scarborough* is fresh in Memory. See Accounts of the like Kind, *Plinii Nat. Hist.* lib. 2. cap. 83. *Gryphiandri de Insulis : Casu Symplegadam Insular.* cap. 31. p. 513. *Alstedii Thesaur. Chronologic.* Anno 1241. cap. 32. p. 306. edit. 1628. *Mercurius Politicus*, N^o. 372. p. 7935.

ψ. 1135, 1136. *Until the Cause became a Damon,—And Pythias the wicked Mammon.*] *Damon* and *Pythias* were two of *Pythagoras*'s Followers : When *Dionysius*, the Tyrant of *Syracuse*, had condemned one of them to die, he begged a few Days to set his House in order, and the other willingly offered himself in the mean while to stay as Pledge, and to die instead of his Friend, if he returned not at the Time appointed : but he came according to Appointment to suffer Death himself, and thereby to acquit his Friend that had engaged for his Return : When the Tyrant saw this Faithfulness of their Friendship, he pardoned him that was condemned to die, and desired that he might be admitted as a third Person in their Friendship. (*Valer. Maxim.* lib. 20. cap. 7. *De Amicitia*, p. 412. edit. Varior. 1651.) See the Friendship of *Nisus* and *Euryalus*, *Virgil. Æneid.* lib. 9.

His amor unus erat, pariterque in Bella ruebant, &c.

ψ. 1162,

Of all your Dispensations worm'd,
 1150 Out-Providenc'd and out-reform'd ;
 Ejected out of Church and State,
 And all Things but the People's Hate :
 And spirited out of th' Enjoyments
 Of precious, edifying Employments,
 1155 By those who lodg'd their Gifts and Graces
 Like better Bowlers in your Places ;
 All which you bore, with Resolution,
 Charg'd on th' Account of Persecution ;
 And though most righteously oppress'd,
 1160 Against your Wills, still acquiesc't ;
 And never Hum'd and Hab'd Sedition,
 Nor snuffled Treason, nor Misprision.
 That is, because you never durst ;
 For, had you preach'd and pray'd your worst,
 1165 Alas ! you were no longer able
 To raise your *Posse* of the Rabble :
 One single Red-Coat Sentinel
 Out-charm'd the Magic of the Spell ;

* 1162. *Nor snuffled Treason.*] Alluding to those treasonable Sermons before the two Houses, from 1641 to 1648. In Number between two and three Hundred.

Mr. Butler, in his *Geneva Ballad*, girds them for speaking thro' the Nose, *Remains*, 1727. p. 46.

To draw in Proselytes, like Bees

With pleasing Twang, he tones his Prose,

He gives his Handkerchief a Squeeze,

And draws John Calvin through his Nose.

And in his Poem intitled, *Oliver's Court, Remains* :

If he be one of the eating Tribe,

Both a Pharisee and Scribe ;

And

And, with his *Squirt-fire*, could disperse
 1170 Whole Troops with Chapter rais'd and Verse :
 We knew too well those Tricks of yours,
 To leave it ever in your Powers ;
 Or trust our *Safeties*, or *Undoings*,
 To your *disposing of Out-goings* :
 1175 Or to your ordering Providence,
 One Farthing's-worth of Consequence.
 For had you Power to undermine,
 Or Wit to carry a Design,
 Or Correspondence to trepan,
 1180 Inveigle, or betray one Man ;
 There's nothing else that intervenes,
 And bars your Zeal to use the Means ;
 And therefore wond'rous like, no doubt,
 To bring in *Kings*, or keep them out :
 1185 Brave Undertakers to *restore*,
 That could not keep yourselves in Pow'r :
 T' advance the Int'rests of the *Crown*,
 That wanted Wit to keep your own.

*And hath learn'd the sniveling Tone
 Of a fluxt Devotion,
 Cursing from his swearing Tub
 The Cavaliers to Beelzebub.
 Let him repair, &c.*

Sir Roger L'Estrange distinguishes between the Religion of the Heart, and that of the Nose. *Declaration of the City to the Men at Westminster.* L'Estrange's *Apology*, p. 40.

†. 1167, 1168. One single Red-coat Sentinel — Out-charm'd the Magic of the Spell.] Sir Roger L'Estrange (*Reflection on the Fable of a Sheep and a Crow*, part 1. fab. 77.) in his Observation upon the Mob, says, " That they are Tongue valiant, and as bold as *Hercules*, where they know there's no Danger ; but throw a Volley of Shot amongst them, and they have not the Courage of so many Hares."

'Tis true, you have (for I'd be loth
 1190 To wrong ye) done your Parts in both,
 To keep him out, and bring him in,
As Grace is introduc'd by Sin;
 For 'twas your zealous Want of Sense
 And *sanctify'd Impertinence*;
 1195 Your carrying Business in a Huddle,
 That forc'd our Rulers to new-model;
 Oblig'd the State to tack about,
 And turn you, Root and Branch, all out;
 To *Reformado*, One and All,
 1200 T' your great *Croysado General*.
 Your greedy flav'ring to devour,
 Before 'twas in your Clutches, Pow'r,

ŷ. 1191. *To keep him out, and bring him in.*] See the *Presbyterians* notably girded upon this Head. Sir Roger L'Estrange's *Moral to fab. 240. 2^d part, intituled, The Fool makes the Music.*

ŷ. 1199, 1200. *To Reformado, one and all,—To your great Croysado General.*] It was demanded in the Army's Remonstrances, and printed Papers, "That all *Reformado* Officers, Soldiers, and
 " Forces in and about *London*, or elsewhere, not actually in the
 " Army's Power, may be immediately dispers'd; the old City
 " and Parliament Guards remov'd, and a new strong Guard of
 " Horse and Foot presently sent from the Army to secure the
 " City and Tower of *London*, and the Commons House." (*The total and final Demands already made by, and to be expected from the Agitators and Army*, p. 7. *London* 1647.)

By *Croysado General*, General Fairfax is intended, who laid down his Commission, when in the Year 1650 it was propos'd to him to march against the *Scots*: (see *Echard's History of England*, vol. 2. p. 690.) upon which the Rump settled upon him 5000*l. per annum.* (*Ludlow's Memoirs*, edit. 1698. vol. 1. p. 316.)

Mr. *Cleveland* (in his *Character of a London Diurnal*) observes upon him as follows: "The greatest Wonder is at *Fairfax*, how
 " he came to be a *Babe of Grace*; certainly it is not in his *perso-*
 " *nal*, but (as the *State Sophies* distinguish) in his politic *Capaci-*
 " *ty*; regenerated *ab extra* by the Zeal of the House he sat in,
 " as

That sprung the Game you were to set,
 Before y' had Time to draw the Net :
 1205 Your Spite to see the Churches Lands
 Divided into other Hands,
 And all your *sacrilegious Ventures*
 Laid out in *Tickets* and *Debentures* :
 Your Envy to be sprinkled down,
 1210 By under Churches in the Town ;
 And no Course us'd to stop their Mouths,
 Nor the *Independent's* spreading Growths :
 All which consider'd, 'tis most true
 None bring him in so much as you,
 1215 Who have prevail'd beyond their Plots,
 Their Midnight *Junto's*, and *seal'd Knots* ;

“ as Chickens are hatch'd at *Grand Cairo*, by the Adoption of an
 “ Oven.”

Will. Fool was counted the worst of the *Twain*, (Sir W. Waller.)

Till Tom Fool, Lord F——, the Cause to maintain,

His Honour and Conscience did fearfully stain,

Which no body can deny.

(The Rump carbonado'd, *Collection of Loyal Songs*, vol. 2. p. 121.)

General *Fairfax* is called the *Croisado General* ; because Religion was the first Pretence to Rebellion, and in Allusion to the Expedition of the *Christians* in the year 1196, to recover the Holy Land from the *Infidel Saracens*, at the Instance of Pope *Urban* the 2^d, which was called the *Croisade*. (See an Account of it, *Life of Godfrey of Bullen*, by *Fairfax*. *Abbe Vertot's History of the Knights of Malta*, vol. 1. p. 9, 10, 11, &c. *Robert of Gloucester's Chronicle*. By Mr. Hearne, p. 392. *Baker's History of the Inquisition*, 1734. p. 5, &c. and an Account of the *Croisade of the Ladies at Genoa*. *Misson's New Voyages*, &c. vol. 1. p. 426, 427.)

y. 1215, 1216. Who have prevailed beyond their Plots,—Their Midnight *Junto's*, and *seal'd Knots*.] This probably refers to their private *Cabals*, or *Clubs* : a Knot of Men, or Club of Men, is much the same ; and the Word *Knots*, rather than *Clubs*, is used for

That thrive more by your zealous Piques,
 Than all their own rash Politics.
 And this Way you may claim a Share,
 1220 In carrying (as you brag) *th' Affair*,
 Else Frogs and Toads, that croak'd the *Jews*
 From *Pharaoh* and his Brick-kilns loose;
 And Flies and Mange, that set them free
 From Task-Masters and Slavery,
 1225 Where likelier to do the Feat,
 In any indifferent Man's Conceit:
 For who e'er heard of *Restoration*,
 Until your *thorough Reformation*?

for the Sake of the Rhime. He calls them *seal'd Knots*, on Account
 of the Secresy they were bound to keep. (Dr. B.)

ψ. 1221, 1222. *Else Frogs and Toads, that croak'd the Jews—
 From Pharaoh and his Brick-kilns loose.*] Alluding to one of the
 Plagues in *Egypt*. (See *Exodus viii.*)

Et veterem in limo ranæ cecinere querelam.

(*Virgilii Georgic. lib. 1. 378.*)

Improbis ingluviem ranisque loquacibus explet.

(*Virgilii Georgic. lib. 3. 431.*)

ψ. 1237, 1238, 1239, 1240. ———— *The Isle of Wight,—
 Will rise up, if you should deny't; — Where Henderson, and th' other
 Masses, — Were sent to cap Texts, and put Cases.*] When the King,
 in the Year 1646, was in the *Scotch Army*, the *English Parliament*
 sent him some Propositions; one of which was the Abolition of
 Episcopacy, and the setting up *Presbytery* in its Stead. Mr.
Henderson, one of the chief of the *Scotch Presbyterian Ministers*,
 was employed to induce the King to agree to this Proposition; it
 being what his Majesty chiefly stuck at. Accordingly he came
 provided with Books and Papers for his Purpose: The Contro-
 versy was debated in Writing, as well as by personal Conference,
 and several Papers passed between them, which have been several
 Times published: From which it appears, that the King, without
 Books or Papers, or any one to assist him, was an Overmatch for
 this old Champion of the *Kirk*, (and I think it will be no *Hyper-
 bole*, if I add, for all the then *English and Scotch Presbyterian
 Teachers*

That is, the *King's* and *Church's* Lands
1230 *Were sequester'd int' other Hands:*

For only then, and not before,
Your Eyes were open'd to restore.

And, when the Work was carrying on,
Who cross'd it but yourselves alone?

1235 As by a World of Hints appears,
All plain, and extant, as your Ears.

But first, o' th' first: The Isle of *Wight*
Will rise up, if you should deny't;

Where *Henderson*, and th' other *Masses*,
1240 *Were sent to cap Texts, and put Cases:*

Teachers put together) and made him so far a Convert, that he departed, with great Sorrow to *Edinburgh*. with a deep Sense of the Mischief of which he had been the Author and Abettor; and not only lamented to his Friends and Confidants, on his Death-bed, which followed soon after, but likewise published a solemn Declaration to the *Parliament* and *Synod* of *England*, in which he owned, "That they had been abused with most false Aspersions against his Majesty, and that they ought to restore him to his full Rights, royal Throne, and Dignity, lest an endless Character of Ingratitude lie upon them, that may turn to their Ruin." As to the King himself, besides mentioning his Justice, his Magnanimity, his Sobriety, his Charity, and other Virtues, he has these Words: "I do declare, before God and the World, whether in Relation to the *Kirk*, or *State*, I found his Majesty the most intelligent Man that I ever spake with, as far beyond my Expression, as Expectation.—I profess I was oftentimes astonished with the Quickness of his Reasons and Replies; wondered, how he, spending his Time in Sports and Recreations, could have attained to so great Knowledge, and must confess, that I was convinced in Conscience, and knew not how to give him any reasonable Satisfaction; yet, the Sweetness of his Disposition is such, that whatever I said was well taken. I must say that I never met with any Disputant of that mild and calm Temper, which convinced me, that his Wisdom and Moderation could not be without an extraordinary Measure of divine Grace. I dare say, if his Advice had been followed, all the Blood that is shed, and all the Ra-

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To pass for deep and *learned Scholars*,
 Although but paltry *Ob* and *Sollers*:
 As if th' unseasonable Fools
 Had been a *Coursing in the Schools*:
 1245 Until' th' had prov'd the *Devil Author*

“pine that has been committed, would have been prevented.”
 (Dr. B.)

Mr. Butler is mistaken in saying, That *Henderson* was one of the Persons sent to dispute with the King in the *Isle of Wight*; for Mr. *Henderson* died October 31, 1646. (*Whitelock's Memorials*, 2^d edit. p. 221.) and the Treaty at *Newport*, in the *Isle of Wight*, began Monday the 18th of September, 1648. (*Echard's History of England*, vol. 2. p. 611. *Whitelock's Memorials*, p. 337.) near two Years after Mr. *Henderson's* Death.

ŷ. 1241, 1242. To pass for deep and learned Scholars,—Although but paltry *Ob* and *Sollers*.] *Ob* and *Sollers* are said by the Annotator to be “two ridiculous Scribblers, that were often pestering “the World with Nonsense.” Two Scribblers that never wrote at all, or were known only to our Annotator.

Whoever considers the Context, will find, that *Ob* and *Sollers* are designed as a Character of Mr. *Henderson*, and his fellow Disputants, who are called *Maffes*, (as *Mas* is an Abridgment of *Master*) that is, young Masters in Divinity; and this Character signifies something quite contrary to deep and learned Scholars; particularly such as had studied Controversies, as they are handled by little Books, or Systems, (of the *Dutch* and *Geneva* Cut) where the Authors represent their Adversaries Arguments by small Objections, and subjoin their own pitiful Solutions: In the Margin of these Books may be seen *Ob* and *Sol*: Such Mushroom Divines are ingeniously and compendiously called *Ob* and *Sollers*. (Dr. N.)

Next comes in Gold, that brazen Face,
 If Blustering be a Sign of Grace,
 The Youth is in a woful Case:
 Whilst he should give us Sols and Obs,
 He brings us in some simple Bobs,
 And fathers them on Mr. Hobs.

(The Rota See Collection of Loyal Songs, vol. 2. p. 217.)

ŷ. 1250. Like Sir Pride——] *Pride* was a Foundling, to which the following Lines allude. (Collection of Loyal Songs, &c. vol. 1. p. 181.)

He,

O' th' *Covenant*, and the *Cause* his *Daughter*.
 For, when they charg'd him with the *Guilt*
 Of all the *Blood* that had been spilt,
 They did not mean he wrought th' *Effusion*:
 1255 *In Person*, like *Sir Pride*, or *Hughson*:

He, by Fortune's Design, should have been a Divine
And a Pillar no doubt of the Church;
Whom a Sexton (God wot) in the Belfry begot,
And his Mother did pig in the Porch.

He had been a Brewer, or rather a Drayman, for which he is sneer'd by the same Poet. *Id. Ibid. St. 5.*

But observe the Devise of this Nobleman's Rise,
How he hurried from Trade to Trade;
From the Grains he'd aspire to the Yest, and then higher;
'Till at length he a Drayman was made.

He went into the Army, was made a Colonel, and was principally concerned in secluding the Members, in order to the King's Trial: which great Change was called *Colonel Pride's Purge*. (See *Echard's History of England*, vol. 2. p. 621.) He was one of *Oliver Cromwell's* Upper House. (See *Second Narrative of the Parliament so called*, p. 23. *Walker's History of Independency*, part. 2. p. 252.) He is called, *Thomas Lord Pride*, in the Commission for erecting a *High Court of Justice* for the Trial of *Sir Henry Slingby*, *Dr. Hewit*, &c. *Mercurius Politicus*, Num. 413. p. 492. Mr. *Butler* calls him *Sir Pride*, by Way of Sneer upon the Manner of his being knighted: for *Oliver Cromwell* knighted him with a *Faggot-Stick* instead of a *Sword*. (See *Ludlow's Memoirs*, vol. 2. p. 587.) A Knighthood not much unlike that proposed by *Ralph*, Knight of the *Burning Pestle*, (see *Beaumont and Fletcher's Play*, so called, edit. 1635. p. 32.) to the *Innkeeper*, in lieu of his Reckoning.

Ralph. Sir Knight, this Mirth of yours becomes you well,
 But, to requite this liberal Courtesy,
 If any of your *Squires* will follow Arms,
 [Viz. *Chamberlaino, Tapstero, and Ostlero.*]
 He shall receive, from my heroic Hand,
 A *Knighthood*, by Virtue of this *Pestle*.

Ibid. ——— Or *Hewson*.] He was a Cobler, went into the Army, and was made a Colonel; knighted by *Oliver Cromwell*, and, to help to cobble the crazy State of the Nation, was made one of *Oliver's* Upper House. (See *Second Narrative*, &c.

But only those, who first begun
 The Quarrel, were by him set on.
 And who could those be but the *Saints*,
 Those *Reformation Termagants*?
 1255 But, e're this pass'd, the wise Debate
 Spent so much Time, it grew too late;

p. 23.) Sir Roger L'Estrange (see *Fable of the Cocker turn'd Doctor*, 1st Part, Fab. 401. See likewise 2^d Part, Fab. 37.) makes the following Remark upon *Hewson*: "This minds me of a Question
 " of a cobbling Colonel of famous Memory (and he was a Statesman
 " of the long Parliament Edition) put to a Lady of Quality in Ire-
 " land: She had been so terribly plundered, that the poor Woman
 " went almost barefoot; and, as she was warming her Feet once
 " in the Chimney Corner, the Colonel took Notice that her Shoes
 " wanted Capping, Lord, Madam, (says he) why do ye wear no
 " better Shoes? Why, truly Sir, (says she) all the Cobblers are turned
 " Colonels, and I can get no-body to mend them." He observes farther
 of this infamous cobbling Colonel, (*Key to Hudibras*) "That, the
 " Day the King was beheaded, he went with a Body of Horse from
 " Charing-Cross to the Royal Exchange, proclaiming all the Way,
 " That whosoever should say that Charles Stuart died wrongfully, should
 " suffer present Death." And he is justly sneer'd by Mr. Butler, and
 another loyal Poet, in the following Lines:

*A one-ey'd Cocker then was one
 Of that rebellious Crew,
 That in Charles the Martyr's Blood
 Their wicked Hands imbrew.
 (Tale of the Cocker, and Vicar of Bray. Remains.)
 Make room for one-ey'd Hewson,
 A Lord of such Account,
 'Twas a pretty Jest
 That such a Beast
 Should to such Honours mount.
 When Cobblers were in Fashion,
 And Niggards in such Grace;
 'Twas Sport to see,
 How Pride and he
 Did jostle for the Place.*

(*Collection of Loyal Songs*, vol. 2. p. 11.)

See a further Account of him, (*Committee of Safety. Collection*
 of

For Oliver had gotten Ground,
 T' inclose him with his Warriors round:
 Had brought his Providence about,
 1260 And turn'd th' untimely Sophists out.
 Nor had the Uxbridge Bus'ness less
 Of Nonsense in't, or Sottishness;

of *Loyal Songs*, vol. 2. N^o 31. p. 152. *The Cobler's last Will and Testament*, or Hewson's Translation. *Collection of Loyal Songs*, vol. 2. p. 233. *A Hymn to the gentle Craft*, or Hewson's Lamentation, Id. Ib. No. 54. 240. *Oliver's Court*, Mr. Butler's Remains.) And of his Villainy, (*Trial of William Hulet*, as Executioner of the King. *Trials of the Regicides*, 1660. p. 228. and Sir Roger L'Estrange's *Apology*, p. 46. where he observes, "That a Brother Cobler was "killed by his Order.")

ψ. 1257. *For Oliver had gotten Ground, &c.*] Cromwell was in Scotland, when the Treaty of Newport began, but it went on with a fatal Slowness, chiefly by the Means of Sir Harry Vane, Pierpoint, and some others, who went to it on Purpose to delay Matters; and partly by the Diffidence of that religious Monarch, who could not come to a Resolution so soon as his Friends desired earnestly of him; so that, by the Time it was come to any Maturity, Cromwell came with his Army from Scotland to London, and overturn'd all. (Mr. B.) See Walker's *History of Independency*, part. 2. p. 18.

ψ. 1160. *And turn'd th' untimely Sophists out.*] See Note upon ψ. 1250.

ψ. 1261, 1262. *Nor had the Uxbridge Treaty less.—Of Nonsense in't, or Sottishness.*] The Parliament's Commissioners were tied up to rigid Rules, and seem'd to have no Power of receding from the very Letter of the Propositions they brought along with them. This is confirmed by the King's Letter to his Queen, of the 5th of March after: "Now is it come to pass, (says he) what I foresaw, "the fruitless End (as to a present Peace) of this Treaty; but I "am still very confident that I shall find the good Effects of it; "For, besides that my Commissioners have offer'd (to say no more) "full-measured Reason, and the Rebels have stucken rigidly to "their Demands, which, I dare say, had been too much, though "they had taken me Prisoner; so that assuredly the Breach will "light foully upon them." This Sentiment is just and rational, since the Parliament's Commissioners were inflexible, and made not the least Concession. As to what has been pretended in some

When from a *Scoundrel Holder-forth*,
 The *Scum*, as well as Son o' th' *Earth*,
 1265 Your mighty *Senators* took Law,
 At his Command, were forc'd t' withdraw,

Memoirs, (Bishop Burnet's *History of his own Time*, vol. i. p. 39, &c.) That the King abruptly broke up this Treaty, upon the Marquis of *Montrose's* Letter to him upon his Victory in *Scotland*: I think it may be refuted by the King's Letter to his Queen of the 19th of *February*, wherein he tells her, "He even then received
 " certain Intelligence of a great Defeat given to *Argyle* by *Montrose*,
 " who, upon Surprise, totally routed those Rebels, killed 1500
 " of them upon the Place." This is all he says of it, and, if he had received such a Letter as is pretended, or this Victory had such an extraordinary Effect upon him, no doubt he would, in the Height of his Joy, have told the Queen of it, to whom he opened his Bosom, and frankly communicated all his secret Intentions. Nay, does he not in his Letter of the 5th of *March*, when the Treaty was broke up, absolutely lay the fruitless Issue of it to the Rigidity of the Parliament's Commissioners? If it had been rendered ineffectual by his Means, or if he had receded upon this Intelligence from any Proposition he had before agreed to; certainly the Queen must have been acquainted with so extraordinary a Motive: On the contrary, he was desirous the Treaty might be prolonged, in hopes of an Accommodation; for, on the 19th of *February*, he tells her, "He had set an Enlargement of Days, for
 " the limited Days for treating were then almost expired." These are Authorities drawn out of the King's own Letters, which fell into the Power of the Parliament at *Naseby Fight*, which were soon afterwards published to the World by special Order of Parliament, under the Title of *The King's Cabinet opened*, with severe Annotations upon them. And can we think, that, if the least Hint of this secret Piece of History had been found, the strict and partial Examiners of those Letters and Papers would not have triumphed at the Discovery, and blazoned it to the good People of *England*, in their plausible Annotations? I have been thus particular in refuting this ill-natured Insinuation, because it has of late so often been mentioned in Conversation, and the Truth of it, by some Men who are no Friends to the Memory of that excellent Monarch, taken for granted. (Mr. B.)

ψ. 1263. ———— *A Scoundrel Holder-forth.*] This was Mr. Christopher Love, a furious Presbyterian, who, when the King's Com-

And sacrifice the *Peace* o' th' Nation
To *Doctrine, Use, and Application.*

So, when the *Scots*, your constant Cronies,
1270 *Tb' Espousers of your Cause and Monies,*

Commissioners met those of the Parliament at *Uxbridge*, in the Year 1644, to treat of Peace, preached a Sermon there on the 30th of *January*, against the Treaty, and said, among other Things, that "no Good was to be expected from it, for that they (meaning the *King's Commissioners*) came from *Oxford*, with *Hearts full of Blood.*"

Mr. *Echard* (vol. 2. p. 706. from Dr. *Nelson*) mentions a *providential Vengeance upon him*, occasioned by this Incident: That the *Letter of Reprieve* from *Cromwell* was taken from the northern *Post-boy* by some *Cavaliers* on the Road. (See an Account of his abject Behaviour at his Execution. *Impartial Examination of Mr. Neal's fourth volume of the History of the Puritans*, p. 128, &c.)

℥. 1269, 1270. So, when the *Scots*, your constant Cronies,—*Tb' Espousers of your Cause and Monies.*] The Expence the *English Rebels* engaged the Nation in, by bringing in their *Brother Rebels* from *Scotland*, amounted to an extravagant Sum; their Receipts in Money, and *free Quarter*, 1,462,769 *l. 5 s. 3 d.* (See *Impartial Examination of Mr. Neal's third Volume of the History of the Puritans*, p. 270. and *Appendix*, No. 62, 63, 64, 65.) *William Lilly*, the *Sydrophel* of this Poem, observes of the *Scots*, (*Preface to his Astrological Predictions of the Occurrences of England*, 1648, 1649, 1650.) "That they came into *England*, purposely to steal our Goods, ravish our Wives, enslave our Persons, inherit our Possessions and *Birth-rights*; remain here in *England*, and everlastingly to inhabit among us."

Mr. *Bowlstrode*, Son of Colonel *Bowlstrode*, a factious Rebel in *Buckinghamshire*, in his Prayer before his Sermon, at *Horton*, near *Colbrook*, used the following Words: "Thou hast, O Lord, of late, written bitter Things against thy Children, and forsaken thine own Inheritance: And now, O Lord, in our Misery and Distress we expected Aid from our Brethren of our neighbouring Nation, (the *Scots* I mean) but, good Lord. thou knowest that they are a false perfidious Nation, and do all they do for their own Ends." (*Mercurius Rusticus*, No. 14. p. 157.)

By the Author of a Tract, intitled *Lex Talionis*, 1647. p. 9. 'tis proposed, as a preventing Remedy, "to let the *Scots*, in the Name of God, or of the Devil that sent them, go home."

Who had so often, in your Aid,
 So many Ways been soundly paid :
 Came in at last for better Ends,
 To prove themselves your trusty Friends ;
 1275 You basely left them, and the Church
 They train'd you up to, *in the Lurch,*
 And suffer'd your own *Tribe of Christians*
 To *fall before, as true Philistines.*
 This shews what Utenfils y' have been,
 1280 To bring the *King's Concernments* in :
 Which is so far from being true,
 That none but he can bring in you :
 And, if he take you into Trust,
 Will find you most exactly just :
 1280 Such as will *punctually repay*
With double Interest, and betray.

Not that I think those *Pantomimes,*
 Who vary Action, with the Times,
 Are less ingenious in their Art,
 1290 Than those who dully *act one Part ;*
 Or those who turn from Side to Side,

I must confess, the holy Firk did only work
Upon our Kirk for Silver and Meat ;
Which made us come with Awe our Broods,
Venture our Blood for Awe your Goods, to pilfer and to cheat.
 (The Scotch War. Collection of Loyal Songs, reprinted 1731. vol. 1.
 No. 24.)

For of late the treacherous Scots and we
On a national Covenant did agree ;
And bound ourselves by solemn Oath,
Ne'er after to keep Faith and Troth ;
And well may we swear,
They're our Brethren dear,

More guilty than the Wind and Tide.

All Countries are a wise Man's Home,

And so are Governments to some.

1295 Who change them for the same Intrigues
That Statesmen use in breaking Leagues :
While others in *old Faiths, and Troths,*
Look odd, as *out-of-fashion'd Cloaths :*
And nastier, in an *old Opinion,*

1300 Than those who never shift their *Linnen.*

For *True* and *Faithful's* sure to lose,
Which Way soever the Game goes :
And, whether Parties lose or win,
Is always *nick'd,* or else *bedg'd in.*

1305 While *Pow'r usurp'd,* like stol'n Delight,
Is more bewitching than the right,
And, when the Times begin to *alter,*
None rise so high as *from the Halter.*

And so may we, if w' have but Sense
1310 To use the necessary Means,
And not your usual *Stratagems*
On one another, Lights, and Dreams.

*For they have cost us many a thousand Pound ;
And for all that we have got
But this Advantage from the Scot,
We are turn'd rebellious and round.*

A New Ballad, call'd, a Review of the Rebellion, in three Parts.

(See a further Account of the *Scotch Rebels*, *Earl of Strafford's Letters*, vol. 2. p. 308, 339, &c. *Perrival's History of the iron Age*, part 1. p. 88. part 2. p. 208.)

ψ. 1308. *None rise so high as from the Halter.*] This was Sir Sampson Legend's Opinion in *Jeremy's Case*. *Congreve's Love for Love*, act 2. sc. 4. And *Gibbet's* : See Answer to *Archer*, *Beaux Stratagem*, act 2. p. 25.

ψ. 1327,

To stand on Terms as positive,
 As if we did not take, but give :
 1315 Set up the *Covenant* on Crutches,
 'Gainst those who have us in their Clutches,
 And dream of pulling Churches down,
 Before w' are sure to prop our own :
 Your constant *Method of Proceeding*,
 1320 Without the *carnal Means of beeding* :
 Who, 'twixt your *inward Sense* and *outward*,
Are worse, than if y' had none, accoutred.
 I grant, all Curses are in vain,
 Unless we can get in again ;
 1325 The only Way that's left us now,
 But all the Difficulty's, *How ?*
 'Tis true, w' have *Money, th' only Pow'r*

ŷ. 1327, 1328. 'Tis true, w' have Money, th' only Pow'r—That all Mankind fall down before.] “ 'Tis with Money, as 'tis with Majesty, (says Sir Roger L'Estrange, *Reflection on the Fable of the Countryman and Kid. First Part*, fab. 340.) all other Powers and Authorities cease, whilst that's in Place.—Fathers, Mothers, Brothers, Sisters, Relations, Friendships, are all but empty Names of Things. —'Tis Interest that governs the World, and the Rulers of it : — For it works in all Degrees and Qualities of Men. — Money, in fine, is the universal Passport ; and all Doors open before it.”

Nihil autem tam arduum quod pecuniâ non explicitur : Quemadmodum eleganter dictum est à M. Tullio, actione in Verrem secundâ, nihil esse tam sanctum quod non violari, nihil tam munitum, quod non expugnari pecuniâ possit. Ortam aiunt *Paræmiam* ab oraculo quodam *Apollinis Pythii*, qui *Philippo* regi consulenti, quo pacto possit *Victoriâ* potiri ? Respondit ad hunc modum :

Ἀργύραις λόγχαισι μάχε, καὶ πάντα νικῆσεις.

[qu. καλῆσεις]

i. e. Argenteis pugna telis atque omnia vinces, videlicet innuens, ut quosdam largitionibus ad prodicionem sollicitaret, atque ita consecuturum quæ vellet. (*Erasmi Adag. Chil. 2.*

*That all Mankind falls down before ;
 Money, that, like the Swords of Kings,
 1330 Is the last Reason of all Things :
 And therefore need not doubt our Play
 Has all Advantages that Way :
 As long as Men have Faith to sell,
 And meet with those that can pay well ;
 1335 Whose half-starv'd Pride, and Avarice,
 One Church and State will not suffice,
 T' expose to Sale, besides the Wages,
 Of storing Plagues to After-ages.
 Nor is our Money less our own,
 1340 Than 'twas before we laid it down :
 For 'twill return, and turn t' Account,
 If we are brought in Play upon't :*

*Cent. 7. Prov. 43. vol. 2. op. p. 624. Vide etiam Adag. Chil. 1.
 Cent. 3. Prov. 87. vol. 2 p. 144. Pecuniæ obediunt omnia. (See
 Ray's Proverbs, 2^d edit. p. 147.)*

Ψυχὴν Βεβόησιν αἶμα τ' ἐστὶν ἀεγυγός.

*Sententia Poetæ Timoclis. Vid. Natal Comit. Mythol. lib. 2.
 cap. 2. Reusneri Symbol. Imperat. class. 1. sym. 22. p. 48, &c.*

*See Shakespear's Timon of Athens, act 4. vol. 5. p. 273. Turkish
 Spy, vol. 4. book 4. letter 2^d. Spectator N^o 450. Dr. Middle-
 ton's Life of Cicero, 4th edit. vol. 1. p. 266.*

*ŷ. 1329, 1330. Money, that, like the Swords of Kings, — Is the
 last Reason of all Things.] See the Spectator's Dissertation upon the
 Argumentum Basilinum, (others write it Bacilinum, or Baculinum)
 N^o 239.*

*“ A Man (says the Spectator, N^o 240.) who is furnished with
 “ Arguments from the Mint, will convince his Antagonists much
 “ sooner, than one who draws them from Reason and Philosophy :
 “ Gold is a wonderful Clearer of the Understanding, it dissipates
 “ every Doubt and Scruple in an Instant, accomodates itself to
 “ the meanest Capacities, silences the loud and clamorous, and
 “ brings over the most obstinate and inflexible.”*

ŷ. 1362.

- Or but, by *casting Knaves*, get in,
 What Pow'r can hinder us to win?
- 1345 We know the Arts we us'd before,
 In *Peace* and *War*, and something more.
 And, by th' unfortunate Events,
 Can mend our next Experiments :
 For, when w' are taken into Trust,
- 1350 How easy are the Wisest choust ?
 Who see but the Outsides of our Feats,
 And not their secret Springs and Weights ;
 And, while they're *busy at their Ease*,
 Can carry what Designs we please :
- 1355 How easy is't to serve for *Agents*,
 To *prosecute our old Engagements* ?
 To *keep the good old Cause on Foot*,
 And *present Power* from *taking Root* ;
 In flame them both with false Alarms
- 1360 Of Plots and Parties taking Arms :
 To keep the Nation's Wounds too wide
 From healing up of Side to Side ;
 Profess the passionat'st Concerns,
 For both their Interests, by Turns,
- 1365 The only Way t' improve our own,
 By dealing faithfully with none ;
 (As Bowls run true, by being made
 On Purpose false, and to be sway'd)
 For, if we should be true to either,
- 1370 'Twould turn us out of both together ;

†. 1362. *For healing up.*] In all Editions to 1704. exclusive.

‡. 1368.

And therefore have no other Means
 To stand upon our own Defence,
 But keeping up our *Antient Party*,
In Vigour, confident and hearty:
 1375 *To reconcile our late Dissenters,*
Our Brethren, though by other Venters;
Unite them, and their different Maggots,
As long and short Sticks are in Faggots,
 And make them join again as close,
 1380 As when they first began t'espouse;
 Erect them into separate
 New *Jewish Tribes*, in Church and State;
 To join in *Marriage*, and *Commerce*,
 And only among themselves *converse*,
 1385 And all, that are not of their Mind,
 Make Enemies to all Mankind:
 Take all Religions in, and stickle
 From *Conclave* down to *Conventicle*;
 Agreeing still, or disagreeing,
 1390 According to the Light in Being.
 Sometimes, for *Liberty of Conscience*,
And spiritual Mis-rule, in one Sense:
 But in another quite contrary,
 As Dispensations chance to vary:
 1395 And stand for, as the Times will bear it,
 All Contradictions of the Spirit:
 Protect their *Emissaries*, impower'd
 To *preach Sedition and the Word*:

¶ 1368. *Of Purpose false.*] In all Editions to 1704. exclusive.

And, when they're hamper'd by the Laws,
 1400 Release the Lab'ers for the Cause ;
 And turn the Persecution back
 On those that made the first Attack,
 To keep them equally in Awe,
 From *breaking, or maintaining Law* :
 1405 And when they have their Fits too soon,
 Before the *Full-Tides* of the Moon ;
 Put off their Zeal t' a fitter Season,
 For sowing *Faction* in, and *Treason* ;
 And keep them hooded, and their Churches,
 1410 Like Hawks from baiting *on their* Perches.
 That when the blessed Time shall come
 Of quitting *Babylon*, and *Rome*,
 They may be ready to restore
 Their own *Fifth Monarchy* once more.
 1415 Mean while be better arm'd to fence
 Against *Revolts of Providence* :

y. 1414. *Their own Fifth Monarchy once more.*] Dr. Lightfoot
 (see Sermon on the fifth of November, 1669, *Works*, vol. 2.
 p. 1166. see likewise 1056. 1057.) speaks of the *Fifth Monar-*
chy Men in the following Manner: " And here (says he) I doubt
 " the *Fifth Monarchy Man* is foully mistaken in his Reckoning,
 " when he accounts the *Fifth Monarchy* to be the Kingdom of
 " *Christ*; whereas the *Fifth Monarchy* was the Kingdom of the
 " *Devil*."

y. 1419, 1420. *For, if Success could make us Saints,—Our Ruin*
turn'd us Miscreants.] The Author of the *Fourth Part of the Hi-*
story of Independency, p. 56. compares the Governors of those
 Times with the *Turks*, who ascribe the Goodness of their Cause
 to the Keeness of their Sword, denying, that any thing may
 properly be called *Nefas*, if it can but win the Epithet of *Prospe-*
rum. Dr. Owen seems to have been in this Way of thinking.
 " Where (says he, *Eben Ezer*, p. 13. *L'Estrange's Dissenter's*
 " *Sayings*,

By watching narrowly, and snapping
 All blind Sides of it, as they happen :
 For, if Success could make us Saints,
 1420 Our Ruin turn'd us *Miscreants* :
 A Scandal that would fall too hard
 Upon a *Few*, and unprepar'd.

These are the Courses we must run,
 Spite of our Hearts, or be undone :
 1425 And not to stand on Terms and Freaks,
 Before we have secur'd our Necks.

But do our Work, as out of Sight,
 As Stars by Day, and Suns by Night :
 All Licence of the *People* own,
 1430 In Opposition to the *Crown*.
 And for the *Crown* as fiercely fide,
 The *Head and Body* to divide.
 The End of all we first design'd,
 And all that yet remains behind :

“ *Sayings*, part 2. p. 11.) is the God of *Marston Moor*, and the
 “ God of *Nazeby*? is an acceptable Expostulation in a glorious
 “ Day. O! what a Catalogue of Mercies has this Nation to plead
 “ by in a Time of Trouble? The God came from *Nazeby*, and
 “ the holy One from the West. *Selah*.”

And a Poet of those Times banters them upon this Head, in the following Lines :

*That Side is always right that's strong,
 And that that's beaten must be wrong ;
 And he that thinks that 'tis not so,
 Unless he's sure to beat 'um too,
 Is but a Fool to oppose 'um.*

(*Collection of Loyal Songs*, vol 2. p. 143.)

See the Rebellion justified (by their Rebel-Preachers) from Success. (*Century of eminent Presbyterian Preachers*, p. 22, &c.)

- 1435 Be sure to spare no *public Rapine*,
 On all Emergencies that happen;
 For 'tis as easy to supplant
 Authority, as Men in Want:
 As some of us, in Trusts, have made
 1440 The one Hand with the other trade;
 Gain'd vastly by their *joint Endeavour*,
 The *Right* a *Thief*, the *Left* Receiver;
 And what the one, by Tricks, *forestall'd*,
 The other, by as sly, *retail'd*.
 1445 For *Gain* has wonderful Effects,
 T' improve the Factory of Sects:
 The Rule of Faith in all Professions,
 And great *Diana* of th' *Ephesians*:
 Whence turning of Religion's made
 1450 The Means *to turn* and *wind a Trade*,
 And, though some change it for the worse,
 They put themselves into a Course;
 And draw in Store of Customers,
 To thrive the better in Commerce:
 1455 For all Religions flock together,
 Like *tame* and *wild Fowl* of a Feather;
 To nab the Itches of their Sects,
 As Jades do one another's Necks.
 Hence 'tis *Hypocrisy* as well
 1460 Will serve t' improve a *Church*, as *ZEAL*:

✱. 1448. *And great Diana of th' Ephesians.*] See *Acts* xix. 28.

As *Persecution*, or *Promotion*,
Do equally advance *Devotion*.

Let Business, like ill Watches, go
Sometime too fast, sometime too slow :

1465 For Things in Order are put out
So easy, *Ease itself will do't* :
But, when the Feat's design'd and meant,
What Miracle can bar th' Event?

For 'tis more easy to betray,
1470 Than ruin any other Way.

All possible Occasions start,
The weighty'st Matters to divert ;
Obstruct, perplex, distract, intangle,
And lay perpetual Trains to wrangle.

1475 But in Affairs of less Import,
That neither do us Good nor Hurt,
And they receive as little by,
Out-fawn as much, and out-comply ;
And seem as scrupulously just,

1480 To bait our Hooks for greater Trust.
But still be careful to *cry down*
All public Actions, though our own :
The least Miscarriage aggravate,
And charge it all upon the *State* :

1485 Express the horrid'st Detestation,
And pity the distracted Nation.
Tell Stories *scandalous, and false,*
I' th' proper Language of *Cabals,*

ψ. 1456. *Like Tame and Wild Fowl of a Feather.*] “ Birds of a
“ Feather flock together.” See Ray's *Proverbial Sentences*, b. 38.
p. 61. edit. 1670.

Where all a subtle Statesman says,
 1490 Is *half in Words*, and *half in Face* ;
 (As *Spaniards* talk in *Dialogues*,
 Of *Heads* and *Shoulders*, *Nods* and *Sshrugs*)
 Intrust it under solemn Vows
 Of *Mum*, and *Silence*, and the *Rose*,
 1495 To be retail'd again in *Whispers*,
 For th' easy *Credulous* to disperse.

Thus far the Statesman—When a Shout,
 Heard at a Distance, put him out :
 And strait another, all agast,
 1500 Rush'd in with equal Fear and Haste :
 Who star'd about, as pale as Death,

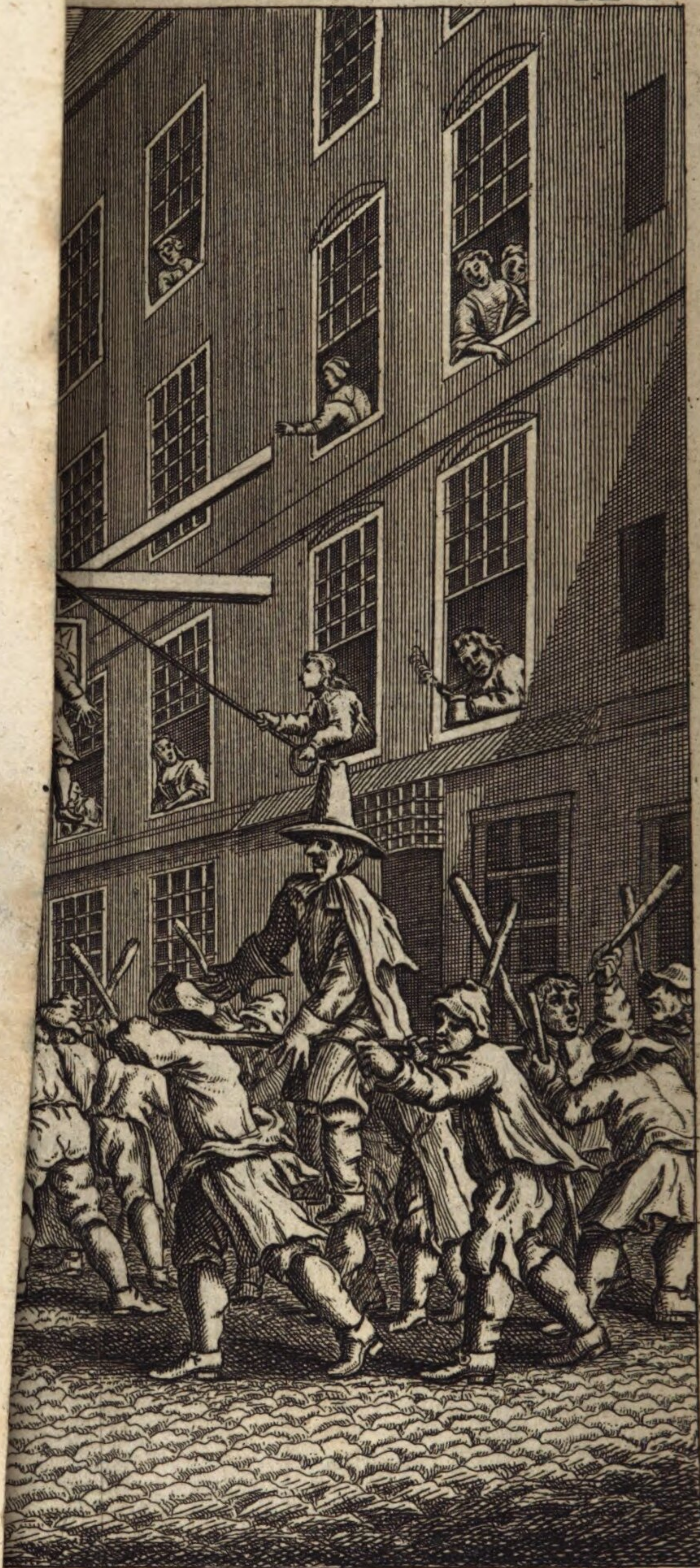
†. 1493, 1494. *Intrust it under solemn Vows — Of Mum —*] *Mum* in Print (says D. Baynard, *History of Cold Baths*, p. 132.) is like the Sealing of a Bond in private, which begins, *Noverint Universi*.

Ibid. ———— *And Silence* ————] See an Account of the Secresy of the *Venetian Councils*. *Howell's History of the Signory of Venice*, p. 7.

Ibid. ———— *And the Rose*.] See this fully explained, *Stuckii Antiquitat. Convivial.* lib. 3. cap. 16. *Levini Lemnii Herbar. Biblior. explicat.* cap. 45. *Angeli Politiani Miscell.* cap. 83. *Gruteri Fax Art.* To. 1. p. 100. *Sir Tho. Browne's Vulgar Errors*, book 5. chap. 21. sect. 7. *Archbishop Potter's Antiquities of Greece*, vol. 2. chap. 20.

†. 1495, 1496. *To be retail'd again in Whispers, — For th' easy Credulous to disperse.*] The Intrusting of Secrets, with a Design of having them divulged, is well exposed in *Sir Roger L'Estrange's Fable of the Woman intrusted with a Secret*, part 1. fab. 427. who, (by Way of Trial and Banter) was intrusted by her Husband with the Secret of his having *laid an Egg*, which was increased to forty Eggs by Six in the Afternoon.

Rabelais (Works, vol. 3. chap. 34.) informs us, how Pope *John* the 22^d reprov'd the *Abbess* and *Nuns* of *Fontherralt*, for not being able to keep a Secret with which he had intrusted them, twenty-four Hours, though they had desired of him an Indulgence



And, for a while, *as out of Breath*:

Till, having gather'd up his Wits,

He thus began his Tale by Fits:

1505 That beastly *Rabble*,—that came down
From all the Garrets—in the Town,
And Stalls, and Shop-boards, in vast Swarms,
With new-chalk'd Bills, and rusty Arms,
To cry the *Cause*—up, heretofore,
1510 And bawl the BISHOPS—out of Door;
Are new drawn up—in greater Shoals,
To roast—and broil us on the Coals,
And all the *Grandees*—of our Members
Are Carbonading—on the Embers;

gence to *confess* themselves to one another under the *Seal of Secresy*.
See *Wife of Bath's Tale*, Dryden's *Fables*, folio, p. 485. *Tatler*,
N^o 152.

ψ. 1504. *He thus began his Tale by Fits.*] We learn from *Lilly*,
(*Life*, p. 85.) That the Messenger who brought this terrifying In-
telligence to this *Cabal*, was Sir *Martyn Noell*, whom he calls a
discreet Citizen: he came about Nine at Night, and told them
the surprising News of the Citizens burning the Parliament (which
they then called the *Rump*) in Effigy and Emblem. *Lilly* says,
“ This Council of State (the very *Cabal* before us) could not be-
“ lieve it, until they had sent some Ministers of their own, who
“ affirmed the Verity of it.” Sir *Martyn* tells his Story naturally,
and begins like a Man in a Fright and out of Breath, and conti-
nues to make Breaks and Stops till he naturally recovers it; and
then proceeds floridly, and without Impediment. This is a Beauty
in the Poem, not to be disregarded: and let the Reader make an
Experiment, and shorten his Breath; or, in other Words, put
himself into Sir *Martyn's* Condition, and then read this Relation,
and he will soon be convinced, that the Breaks are natural and ju-
dicious. (Mr. B.)

ψ. 1505. *The Beastly Rabble that came down, &c.*] * This is an
accurate Description of the Mob's burning Rumps upon the Ad-
mission of the secluded Members, in Contempt of the Rump Parlia-
ment.”

1515 Knights, Citizens, and Burgesſes—
 Held forth by *Rumps*—of Pigs and Geese,
 That ſerve for Characters—and Badges
 To represent their Perſonages :
 Each Bonfire is a Funeral Pile,
 1520 In which they roaſt, and ſcorch, and broil,
 And ev'ry Representative
 Have vow'd to roaſt—and broil alive :
 And 'tis a Miracle, we are not
 Already ſacrific'd incarnate.

Y. 1534. *Be ready liſted under Dun.*] *Dun* was the public Executioner at that Time, and the Executioners long after that went by the ſame Name. Mr. Butler, in his *Propoſals for farming Liberty of Conſcience*, published 1663, p. 30. amongſt other Reſolutions gives the following one: “ Reſolved, that a Day of ſolemn
 “ Faſting be—and among many other Particulars,—Laſtly, to
 “ be delivered from the Hand of *Dun*, that *Uncircumciſed Philistine*.”

His Predeceſſor's Name was *Gregory*, as appears from the Prologue to *Mercurius Pragmaticus*, a Tragic-Comedy, acted at *Paris*, &c. 1641.

*This trembles under the Black Rod, and he
 Doth fear his Fate from the Gregorian Tree.*

And in a Paper called the *Parliament Kite*, 1648. num. 14. Mention is made of him :

*What would you ſay, to ſee them fall,
 With both their Houſes vile?
 Becauſe they have deceiv'd us all,
 Now Gregory they'll beguile.*

Sir John Birkenhead likewise mentions him, *Paul's Church-yard*, cent. 3. claſſ. 13. N^o 68. Sir William Segar, Garter King of Arms, was impoſed upon by *Brook*, a Herald, who procured him by Artifice to confirm Arms to *Gregory Brandon*, who was found to be common Hangman of London. *Anſtis's Register of the Garter*, vol. 1. p. 399. And from him, probably, the Hangman was called *Gregory* for ſome Time. The Name of *Dun* which ſucceeded that of *Gregory*, is mentioned by *Cotton*, *Virgil Travestie*, published 1670. b. 4. p. 124.

*Away therefore my Laſs does trot,
 And preſently an Halter got,*

Made

1525 For while we wrangle here, and jar,
 W' are grilly'd all at *Temple-Bar* :
 Some, on the Sign-Post of an Ale-house,
 Hang in *Effigy*, on the Gallows,
 Made up of *Rags*, to personate
 1530 *Respective Officers of State* ;
 That, henceforth, they may stand reputed,
 Proscrib'd in Law, and executed,
 And, while the Work is carrying on,
 Be ready list'd under *Dun*,

*Made of the best String Hempen Teer,
 And, ere a Cat could lick her Ear,
 Had tied it up with as much Art,
 As Dun himself could do for's Heart.*

(See *Marquis of Argyle's Last Will and Testament*, 1661. p. 5.)

Nay, the Name of *Dun* was continued to these *Finishers of the Law* (as they have sometimes affected to stile themselves, and *Squires* by their Office, from the Confirmation, I suppose, of *Gregory Brandon's Arms*) twelve Years longer; when one *Jack Ketch* about threescore Years ago was advanced to that Office; (who has left his Name to his Successors ever since.) This appears from *Butler's Ghost*, published 1682: when the Author wrote the former Part of it, 'tis plain, that *Dun* was the *Executioner's Name*, or *Nick-Name*.

*For you yourself to act Squire Dun,
 Such Ignominy ne'er saw the Sun.* (Butler's *Ghost*, p. 29.)

But, before he had printed off his Poem, *Jack Ketch* was in Office.

*Till Ketch observing he was chous'd,
 And in his Profits much abus'd;
 In open Hall the Tribune dun'd,
 To do his Office, or refund.*

(Butler's *Ghost*, p. 54.)

See *Loyal Songs*, vol. 2. N^o 2. p. 5.

None of these in their Office could come up to the *Dutch Headf-man*, mentioned by Mr. *Cleveland*, (*Character of a London Di-urnal*) of whom it was reported, "That he would do his Office
 " with so much Ease and Dexterity, that the Head after the
 " Execution should stand still upon the Shoulders." Or to the

535 That worthy Patriot, once the Bellows,
 And Tinder-Box, of all his Fellows;
 The activ'st Member of the Five,
As well as the most primitive;
 Who, for his faithful Service then,
 1540 Is chosen for a *Fifth* agen:
 (For, since the *State* has made a *Quint*
 Of *Generals*, he's listed in't)

Executioner of *Stockholm*, who was condemned to that Office at ten Years old, for cutting off the Head of another Boy at Play. *A de la Motraye's Travels*, vol. 2. p. 361.

Y. 1540. *Is chosen for a Fifth agen.*] Sir Arthur Hazlerig, one of the five Members of the House of Commons, was impeached 1641-2. See Lord Clarendon, Echard, Rapin, &c. Sir Arthur Hazlerig (as Mr. Walker observes, *History of Independency*, part 1. p. 173.) was Governor of *Newcastle upon Tyne*, had the Bishop of *Durham's* House, Park, and Manour of *Aukland*, and Six thousand five hundred Pounds in Money given him. He died in the *Tower of London*, January 8, 1661. *Mercurius Publicus*, num. 1. p. 16.

The Writer of an *Elegy upon King Charles the First* (1648. p. 9.) gives but a scurvy Character of him, in the following Lines:

*Nor John of Leyden, whom the pillag'd Quires
 Employ'd in Munster for his own Attires:
 His Pranks by Hazlerig exceeded be,
 A Wretch more wicked, and as mad as he;
 Who once in Triumph led his sumpter Moils
 Proudly bedecked with the Altar's Spoils.*

(See *Mercurius Rusticus*, p. 143.)

See his Character, *Ludlow's Memoirs*, vol. 2. p. 718. *Walker's History of Independency*, part 1. p. 29. part 4. p. 57. where he calls him, *A Saint of the Devil's* last Edition. A Tract intitled, *A true and exact Relation of the great and heavy Pressures and Grievances, the well-affected northern bordering Counties lie under, by Sir Arthur Hazlerig's Misgovernment.* — By John Musgrave; London, printed Anno Dom. 1650. *Lilly's Life*, p. 48. *Echard's History of England*, vol. 2. p. 279.

Y. 1541, 1542. ————— *A Quint — Of Generals.*] The Rump, growing jealous of General Monk, ordered, that the Generalship should be vested in five Commissioners, Monk, Hazlerig, Walton,

This Worthy, as the World will say,
 Is paid in Specie, his own Way ;
 1545 For, moulded to the Life in Clouts,
 Th' have pick'd from Dung-hills here-
 He's mounted on a *Hazel Bavin*, abouts,
 A cropp'd malignant *Baker* gave 'em :
 And to the largest Bone-fire riding,
 1550 Th' have roasted *Cook* already, and *Pride* in.

Walton, Morley, and Alured: Making three a *Quorum*, but denying a Motion that *Monk* should be of that *Quorum*: (*Echard's History of England*, vol. 2. p. 881. *Rapin's History of England*, vol. 2. p. 614.) but, their Authority not being then much regarded, this Order was not obeyed, and *Monk* continued sole General notwithstanding. (See *Ludlow's Memoirs*, vol. 2. p. 830, &c.)

ψ. 1547. *He's mounted on a Hazel Bavin.*] Alluding to *Hazlerig's* Name. *Bavin* signifies a *Brush Faggot*.

*It yearly costs five hundred Pounds besides
 To fence the Town from Hull, and Humber's Tides,
 For Stakes, for Bavins, Timber, Stones, and Piles, &c.*

(*J. Taylor's Merry wherry Voyage, Works*, p. 13.)

Shakespeare uses the Word (in his *First Part of Henry IV.* act 3. vol. 3. p. 400.) where the King, speaking of *Richard the Second*, says,

The skipping King, he ambled up and down
 With shallow Jesters, and rash *Bavin* Wits,
 Soon kindled, and soon burnt.

See Mr. *Peck's* Note, *New Memoirs of Milton's Life*, p. 246.

ψ. 1550. *Th' have roasted Cook.*] The wicked Wretch who acted as *Solicitor* in the King's Trial, and drew up a Charge of High Treason against him, and had drawn up a formal Plea against him, in case he had submitted to the Jurisdiction of the Court. At his own Trial he pleaded, that what he did was as a *Lawyer* for his Fee. He deservedly suffered at *Tyburn* as a *Regicide*. (See Lord *Clarendon* and Mr. *Echard*.)

*When Pluto keeps his Feast,
 The Rogues must all appear,
 And Mr. Scot I had forgot
 Must taste of this good Chear :*

On whom, in Equipage and State,
 His Scarecrow Fellow-members wait,
 And march in Order, two and two,
 As, at *Thanksgivings*, th' us'd to do;
 1555 Each in a tatter'd *Talisman*,
 Like Vermin in Effigie slain.

But (what's more dreadful than the rest)
 Those *Rumps* are but the *Tail o' th' Beast*,
 Set up by *Popish Engineers*,
 1560 As by the *Crackers* plainly appears;
For none, but Jesuits, have a Mission,
To preach the Faith with Ammunition,
And propagate the Church with Powder;
Their Founder was a blown-up Soldier.
 1565 These spiritual Pioneers o' th' Whore's
 That have the Charge of all her Stores;
 Since first they fail'd in their Designs,
 To take in Heav'n, by springing Mines;
 And, with unanswerable Barrels

*Find out the Man, quoth Pluto,
 That is the greatest Sinner;
 If Cook he be, then Cook shall be
 The Cook to cook my Dinner.*

(*Collection of Loyal Songs*, vol. 2. p. 13.)

ψ. 1564. *Their Founder was a blown-up Soldier.*] * *Ignatius Loyola*, the Founder of the Society of the *Jesuits*, was a Gentleman of *Biscay* in *Spain*, and bred a Soldier: was at *Pampelune* when it was besieged by the *French*, in the Year 1521, and was so very lame in both Feet, by the Damage he sustained there, that he was forced to keep his Bed." Vide *Ignatii Vit.* lib. 1. cap. 2. p. 279.

ψ. 1568. *By springing Mines.*] Alluding to the *Gun-powder Treason*, conducted by the *Jesuits*. (Mr. W.)

ψ. 1574,

1570 Of Gunpowder, dispute their Quarrels :
 Now take a Course more practicable,
 By laying Trains to fire the *Rabble*,
 And blow us up, in th' open Streets,
 Disguis'd in *Rumps*, like *Sambenites* ;
 1575 More like to ruin, and confound,
 Than all their Doctrines under Ground,
 Nor have they chosen *Rumps* amiss,
 For Symbols of *State-Mysteries* ;
 Though some suppose 'twas but to shew
 1580 How much they scorn'd the *Saints*, the Few ;
 Who, 'cause they're wasted to the Stumps,
 Are represented best by *Rumps*.
 But *Jesuits* have deeper Reaches
 In all their *Politic Far-fetches* :
 1585 And, from the *Coptic Priest*, *Kircherus*,
 Found out this mystic Way to jeer us.
 For, as th' *Ægyptians* us'd by *Bees*
 T' express their antic *Ptolomies* ;

y. 1574. *Disguis'd in Rumps, like Sambenites.*] *Sambenito*, a Coat of coarse Cloth, in which Penitents are reconciled to the Church of Rome : and Prisoners wear it sometimes for a Year in Prison. 'Tis also (as here meant) a Coat of coarse Canvas, painted with Devils and ugly Shapes, which Persons condemned for Heresy by the Spanish Inquisition wear, when they go to Execution. (See *Discovery — of the Inquisition*, by Reginaldus Gonsalvus Montanus, 1568, folio 45. *Limborch's History of the Inquisition*. Translated by Mr. Chandler, vol. 2. p. 295. Mr. Baker's *History of the Inquisition*, chap. 7. p. 44, 360, 480, 506. *Don Quixote*, vol. 4. p. 682.

y. 1585. *And, from their Coptic Priest, Kircherus.*] * *Athanasius Kircher*, a Jesuit, hath wrote largely on the *Ægyptian* mystical Learning." *Kirkerus* in the two first Editions.

y. 1587. *For, as th' Ægyptians us'd by Bees, &c.*] * The *Ægyptians*

And, by their Stings, the Swords they wore,
 1590 Held forth Authority and Pow'r :
 Because these subtle Animals
 Bear all their Int'rests in their Tails ;
 But, when they're once impair'd in that,
 Are banish'd their well-order'd State :
 1595 They thought all Governments were best
 By *Hieroglyphic Rumps* exprest.
 For, as, in Bodies Natural,
 The *Rump's* the Fundament of all ;
 So, in a *Common-wealth*, or Realm,
 1600 The Government is call'd the *Helm* ;
 With which, like Vessels under Sail,
 They're turn'd and winded by the *Tail*,
 The *Tail*, which Birds and Fishes steer

gyptians represented their Kings, (many of whose Names were *Ptolomy*) under the Hieroglyphic of a *Bee*, dispensing Honey to the Good and Virtuous, and having a Sting for the Wicked and Dissolute."

ψ. 1591, 1592, 1593, 1594. *Because these subtle Animals—Bear all their Int'rests in their Tails ;—But, when they're once impair'd in that,—Are banish'd their well-order'd State.]*

Ignavum fucos pecus a præsepibus arcent.

(*Virgili Georgic. lib. 4. 168.*)

*All with united Force combine to drive
 The lazy Drones from the laborious Hive.*

Mr. Dryden.

Virgil observes of them, (*Georgic. lib. 4. 236, 237, 238.*) that they instantly die upon the Loss of their Stings :

*Illis ira modum supra est, læsæque venenum
 Morfibus inspirant, & spicula cæca relinquunt
 Affixa venis, animasque in vulnere ponunt.*

*Prone to revenge, the Bees, a wrathful Race,
 When once provok'd, assault the Aggressor's Face :
 And through the purple Veins a Passage find,
 There fix their Stings, and leave their Souls behind.*

Mr. Dryden.

See

Their Courses with, through Sea and Air ;
 1605 To whom the Rudder of the *Rump* is
 The same Thing with the *Stern* and *Compass*.
 This shews how perfectly the *Rump*
 And *Commonwealth* in Nature jump.
 For, as a Fly that goes to Bed,
 1610 Rests with his Tail above his Head ;
 So, in this Mungrel State of ours,
 The *Rabble* are the Supreme Powers ;
 That hors'd us on their Backs, to show us
 A jadish Trick at last, and throw us.
 1615 The learned Rabbins of the *Jews*
 Write there's a Bone, which they call *Luez*,
 I' th' Rump of Man, of such a Virtue,
 No Force in Nature can do Hurt to ;

See *Æsop's Fable of Jupiter and the Bee*. *L'Estrange's Fables*, part 1. fab. 125. *Moufeti Insectorum Theatr.* p. 9.

ψ. 1606. ———— *And Compass.*] The Compass or Magnetic Needle, first found out in *Europe*, by *John*, or *Flavio Gioia* of the City *Amalfi*, in the Kingdom of *Naples*. *Lediard's Naval History*, vol. 1. p. 35. *Hearne's System of Universal History*, vol. 1. p. 80. ann. 1302.

ψ. 1609, 1610. *For, as a Fly that goes to Bed,—Rests with his Tail above his Head, &c.*] This is literally true.

ψ. 1615, 1616, 1617, 1618. *The learned Rabbins of the Jews—Write, there's a Bone, which they call Luez,—I' th' Rump of Man, of such a Virtue,—No Force in Nature can do Hurt to.*] *Buxtorf* in *Lexic. Chaldaic. Talmud. & Rabbin.* Col. 12, under the Word לֹז, *Luz*, thus writes, *Nomen ossis cujusdam in corpore humano, quod scribunt Hæbræi incorruptibile, &c.* For which he quotes several Rabbinical Authors. (Mr. Professor *Chapelow*) “ When *Adrianus* was bruising of Bones, he asked *R. Jehoshuang*, the Son of “ *Hbaninah*, and said to him, From what will God at the latter “ End revive Man ? He said, from *Luz* of the Back-bone. (*Luz* “ is a little Bone, in the Shape of an *Almond*, or *Hazel-Nut*, stand- “ ing at the Bottom of the Back-bone. *R. Solomon.*) He said to “ him, whence dost thou know it ? He answered, Get it me, and “ I will

And therefore, at the last great Day,
 1620 All th' other Members shall, they say,
 Spring out of this, as from a Seed
 All Sorts of Vegetals proceed;
 From whence the learned Sons of Art,
 Os *Sacrum*, justly style that Part.
 1625 Then what can better represent,

“ I will inform you: *Adrianus* procured one, and he (*R. Jehoshuang*) endeavoured to grind it in a Mill, but it would not grind: He endeavoured to burn it in a Fire, but it would not burn: He put it into Water, and it was not dissolved: He put it upon a Garment, and struck it with a Hammer; but the Garment was rent, and the Hammer split, and it (the Bone) was not diminished.” A Translation from *Bereschith Rabboth*, sect. 28. By Mr. *Israel Lyon*. See Dr. *Pocock's Annotations on Porta-Mosis*, p. 169. Dr. *Tawell's* Edition.

Mohammed taught his Followers something to this Purpose. (See *Sales's Preliminary Discourse on the Koran*, p. 79.)

Y. 1619, 1620, 1621, 1622. And therefore at the last great Day—
 All th' other Members shall, they say,—Spring out of this, as from a Seed—All Sorts of Vegetals proceed.] The learned Mr. *John Gregory*, of *Oxford*, in his Sermon upon the Resurrection, (*Notes and Observations upon some Passages of Scripture*, 1684. p. 70.) where he is proving the Resurrection of the same Body, informs us,
 “ That a learned *Chymist*, who spent much Time in the Contem-
 “ plation of Tinctures, and the Impression of Vegetables, to
 “ prove the great Principle of Salt, made this Experiment: He
 “ took several Herbs and Plants, and calcined them to Ashes: He
 “ put up the Ashes into several Glasses sealed *hermetically*, and
 “ written upon with the several Names of the calcined Herbs:
 “ When he would shew the Experiment, he applied a soft Flame
 “ to the Glasses, where forthwith he might perceive the self-same
 “ Herbs rising up by little and little out of the Ashes, every one in
 “ his proper Form; and, the Flame subtracted, they would return
 “ to their *Chaos* again.”

Philip Skippon, Esq; in his *Journey through Part of the Low Countries*, &c. (*Churchill's Collections*, vol. 6. p. 717.) makes mention of one *Baldasti*, a *Chymist*, who bragged, “ That he
 “ could discover the Name of any Plant, only by seeing the fixed
 “ Salt of it. If four Thousand were brought one after another,
 “ he could distinguish them.—That he had an universal Li-
 “ quor,

Than this *Rump* Bone, the *Parliament* ;
 That, after several rude Ejections,
 And as prodigious Resurrections,
 With new Reversions of nine Lives,
 1630 Starts up, and, like a Cat, revives ?
 But now, alas ! they're all expir'd,
 And th' *House*, as well as *Members*, fir'd ;

“ quor, that would produce any Plant out of its fixed Salt.” See a curious Dissertation, *Tatler*, N^o 119.

ŷ. 1626. *Than this Rump-Bone, the Parliament.*] See the Reason why those few Members of the *House of Commons*, after they had secluded their *Fellow-Members*, to make Way for the King's Trial, were called a *Rump*, or *Fag-End of a Parliament*. (*Walker's History of Independency*, part 2. p. 32. part 3. p. 35, 75. *Heath's Chronicle*, p. 422. *Carte's Life of the Duke of Ormond*, vol. 2. p. 53. *Lilly's History of his own Life and Times*, p. 84.)

*The Rump's an old Story, if well understood ;
 'Tis a Thing dress'd up in a Parliament's Hood,
 And like't, but the Tail stands where the Head should,*
 (Which no-body can deny.)

*'Twould make a Man scratch where it does not itch,
 To see forty Fools Heads in one politic Breech ;
 And that bugging the Nation, as the Devil did the Witch, &c.*

(*A New Year's Gift for the Rump. Collection of Loyal Songs*, vol. 1. p. 44. See many Songs upon the *Rump*, vol. *ibid.* N^o 7, 10, &c.)

ŷ. 1627, 1628, 1629, 1630. *That, after sev'ral rude Ejections,
 —And as prodigious Resurrections—With new Reversion of nine Lives,
 —Starts up—*] The *Rump* was ejected by *Oliver Cromwell* and his Officers, April 1653. restored the Sixth of May, 1659. turned out again the Thirteenth of October, restored the Twenty-sixth of December. (See *Foulis's History of the Wicked Plots*, &c. p. 126, 127. *Walker's History of Independency*, part 4. p. 24, 39, 68, 82. *Re-Resurrection of the Rump. Loyal Songs*, vol. 2. N^o 10.)

*Then a Pox light on the pitiful Rump,
 That a third Time above-board vapors ;
 Which Old Nick blew out, but now turns up Trump,
 As Joan farted in and out Tapers.*

(*Collection of Loyal Songs*, vol. 2. p. 138.)

ŷ. 1630,

Consum'd in Kennels by the *Rout*,
 With which they other Fires put out ;
 1635 Condemn'd t' ungoverning Distress,
 And paultry, private Wretchedness ;
 Worse than the *Devil* to Privation,
 Beyond all Hopes of Restoration :
 And parted, like the Body and Soul,
 1640 From all Dominion and Controul.

We, who could lately, with a Look,
Enact, establish, or revoke ;
 Whose *arbitrary Nods* gave Law,
 And Frowns kept Multitudes in Awe ;
 1645 Before the Bluster of whose Huff,
 All Hats, as in a Storm, flew off :
 Ador'd and bow'd to, by the Great,

ψ. 1630. ————— *And, like a Cat, revives.*] “ Care,
 “ will kill a Cat, and yet a Cat is said to have nine Lives.” Ray’s
Proverbial Sentences.

ψ. 1655, 1656. *For some of us have Scores more large—Than
 Heads and Quarters can discharge.*] John Taylor, the Water-Poet,
 (see *Revenge. To William Fenner*, Works, p. 146.) has blazoned
 the Arms of such Villains as these :

————— *I hope*
Thou wilt conclude thy Roguery in a Rope : —
Three Trees, two rampant, and the other crossant,
One Halter pendant, and a Ladder passant,
In a Field Azure, clouded like the Sky)
Because ’twixt Earth and Air I hope thou’lt die ;
These Arms for Thee my Muse hath heraldiz’d,
And, to exalt thee, them she hath deviz’d :
Then, when thou bidst the World the last Good-night,
I squint upright, and say, Gallows, claim thy Right.

See Song, intitled, *A Quarrel betwixt Tower-hill and Tyburn.* Col-
 lection of Loyal Songs, vol. 2. No 2.

ψ. 1661, 1662. *And, to be but undone, entail—Their Vessels on
 perpetual Fail :*] (See Sir Roger L’Estrange’s *Apology*, p. 51.) This
 the *Regicides*, in general, would have done gladly, but the *Ring-*
leaders

Down to the Footman and Valet :
 Had more bent Knees than *Chapel-Mats*,
 1650 And *Prayers*, than *the Crowns of Hats* :
 Shall now be scorn'd as wretchedly.
 For Ruin's just as low, as high ;
 Which might be suffer'd, were it all
 The Horror that attends our Fall :
 1655 For some of us have Scores more large
 Than Heads and Quarters can discharge :
 And others, who, by restless Scraping,
 With *public Frauds*, and *private Rapine*,
 Have mighty Heaps of Wealth amass't,
 1660 Would gladly lay down all, at last :
 And, to be but undone, entail
 Their Vessels on perpetual Jail ;

leaders of them were executed *in terrorem* : Those that came in upon *Proclamation*, were brought to the Bar of the House of Lords, 25th November, 1661, to answer what they could say for themselves, why Judgment should not be executed against them ? They severally alledged, " That, upon his Majesty's gracious Declaration from "*Breda*, and the Votes of the Parliament, &c. they did render "*themselves*, being advised, that they should thereby secure their "*Lives* ; and humbly craved the Benefit of the *Proclamation*, &c. "*And Harry Martin* briskly added, That he had never obeyed any "*Proclamation* before this, and hoped he should not be hanged for "*taking the King's Word* now. A Bill was brought in for their "*Execution*, which was read twice, but afterwards dropt, and so "*they were all sent to their several Prisons*, and little more heard "*of.*" (*Echard's History of England*, vol. 3. p. 68.) *Ludlow*, and some others, escaped by flying among the *Swiss Cantons*.

Diodorus Siculus observes of the *Ægyptians*, (*Rer. Antiquar.* lib. 4. cap. 1.) that amongst them it was reckoned dishonourable to commute Death with Banishment. *Commutare mortem exilio, veluti mos est apud Græcos, Nefas habetur : Ferunt quendam, misso ad se mortis signo, cogitasse ex Æthiopiâ fugere : Quod præsentis mater, Zonâ ad filii Collum positâ, nequaquam manibus reniti ausum, ne suis dedecori esset, strangulasse.*

And blefs the Dev'l to let them Farms
Of forfeit Souls, on no worfe Terms.

1665 This faid, a *near* and *louder Shout*
Put all th' Affembly to the Rout,
Who now begun t' out-run their Fear,
As Horfes do, from thofe they bear :
But crowded on with fo much Haste,
1670 Until th' had block'd the Passage faft,
And barricado'd it with *Haunches*
Of *outward Men*, and *Bulks* and *Paunches*,

†. 1665, 1666. *This faid, a near and louder Shout—Put all th' Affembly to the Rout.*] When Sir Martyn came to this *Cabal*, he left the Rabble at *Temple-Bar*; but, by the Time he had concluded his Difcourfe, they were advanced near *Whitehall* and *Westminster*. This alarmed our *Caballers*, and perhaps terrified them with the Apprehenfion of being hanged or burned in Reality, as fome of them that very Instant were in *Effigy*. No Wonder therefore they broke up fo precipitately, and that each endeavoured to fecure himfelf. The Manner of it is described with a poetical Licence, only to embellish this Canto with a diverting *Cataftrophe*. (Mr. B.)

†. 1671. *And barricado'd it with Haunches, &c.*] See a merry Description of a fat Man in a Crowd. *Preface to a Tale of a Tub*, p. 21. Dr. Swift's *Intelligencer*, No. 13. p. 143.

†. 1689, 1690. *And beat a Tuscan Running Horfe—Whofe Jockey Rider is all Spurs.*] My worthy Friend, the Rev. Mr. William Smith, Rector of St. Mary's in the Town of Bedford, communicated the following Note upon thefe two Lines :

The Anniverfary of the Pope's Coronation is celebrated at Rome with univerfal Feftivity, and concludes at Night with a coftly and extraordinary Fire-Work, which is played off from the Top of the Castle of *Saint Angelo*, and diftributes Rockets in the Air all around into various Forms, of Crowns, Scepters, &c. in a moft furprifing Manner. Amongft the other Diversions of the Day, is a *Horfe Race* in one of the longeft Streets of the City, to which refort a vaft Number of well-dreffed Gentlemen and fine Ladies : particularly, the *Cardinal Protector* for the *Englifh* Nation does then hire a Houfe for the Day in that Street, where he entertains fuch of our Countrymen as will favour him with their Company,

with

That with their Shoulders strove to squeeze,
 And rather save a *crippled Piece*
 1675 Of all their crush'd and *broken Members*,
 Than have them *grillied on the Embers* ;
 Still pressing on with heavy Packs,
 Of one another, on their Backs :
 The Van-guard could no longer bear
 1680 The Charges of the *forlorn Rear*,
 But, borne down headlong by the *Rout*,
 Were trampled sorely under Foot :

with an *elegant Regale* of rich Wines, and all Sorts of Sweetmeats, &c. and, from the Windows of the Balconies, they and indeed all other Persons of Quality and Distinction) have the Pleasure of seeing the Race, which is performed in the following Manner :

The Horses, (without being saddled) are placed exactly all together abreast, and so held by the Bridle. There is a Girth goes round each of their Bodies, to which, upon the Top of their Backs, is fastened a thin Plate of polished Steel, about two Inches in Breadth, and a Foot long, in the Shape of an Arch ; which is so pliable as to rise up, and fall down again towards the hinder Part of the Horse, at his least Motion ; at the Extremity whereof hangs a Bunch of very sharp Spurs ; these Spurs are held up from touching the Horse by a Groom, who, upon the Signal for starting, lets them fall down and prick his Back, upon which all the Horses immediately start ; and the faster they run, the faster do the Spurs prick them.

There are Persons at the End of the Race ready to lift up the Spurs, take them off from the Girths, and lead the Horses home by the Bridle.

I suppose *Tuscany* breeds the best *Italian Race-Horses* : which induced Mr. *Butler* to use the Term of "*Tuscan Horse*." And this seems to be confirmed by Sir *William Davenant*, who speaking of *Gartha*, one of his *Heroines*, (*Gondibert*, part 2. canto 2. §. 82. p. 384.) says,

To Brescia's Camp her Course she had design'd,
And bids her Tuscan Charioteer drive on,
As if her Steeds were dieted with Wind,
Slow seems their Speed, whose Thoughts before them run.

Yet nothing prov'd so formidable,
 As the horrid *Cookery* of the *Rabble* :
 1685 And Fear, that keeps all Feeling out,
 As lesser Pains are by the Gout,
 Reliev'd 'em with a fresh Supply
 Of rallied Force, enough to fly,
 And beat a *Tuscan Running-Horse*,
 1690 Whose Jocky-Rider is all *Spurs*.

The Reverend Dr. *Dighton* of *New-Market* (as I am informed by the Reverend Mr. *Smith* of *Harleston*) has the Picture of one of these Horses : There is a Line full of Spurs reaching from Main to Tail——

The Horse-Race in the Street *Del Corso*, at *Rome*, during the Time of the *Carnival*, is performed much in the same Manner ; with *Barbs*, instead of *Tuscan Horses*.

A. de la Motraye (See *Travels*, vol. 1. chap. 4. p. 58.) observes,
 “ That two Bags stuffed with Straw, one on the Top of the other
 “ in the Top of a Wallet, with little pointed Wires, like the Bristles
 “ of a *Hedge-Hog*, are tied on the Horse's Back, and hang down upon
 “ his Flanks ; then they whip two or three of them together, and so
 “ let them go : and the Motion of their running stirring the Bristles,
 “ and (as it were) spurring them, increases the Speed.” See like-
 “ wise *Baron Pollnitz's Memoirs*, vol. 2. p. 64.



H U D I B R A S.

The A R G U M E N T of THE THIRD CANTO.

*The Knight and Squire's prodigious Flight
To quit the enchanted Bow'r by Night ;
He plods to turn his Amorous Suit,
T' a Plea in Law, and prosecute :
Repairs to Council, to advise
'Bout managing the Enterprize ;
But first resolves to try by Letter,
And one more fair Address, to get her.*

C A N T O III.

WH O would believe what strange *Bugbears*
Mankind creates itself, of *Fears*,
That spring, like Fern, that Insect Weed,
Equivocally, without Seed ?

Our Poet now resumes his principal Subject; and the Reason why he is so full in the Recapitulation of the last Adventure of our *Knight and Squire*, is, because we had lost Sight of our *Heroes* for the Space of the longest *Canto* in the whole Poem: This Respite might probably occasion Forgetfulness in some Readers, whose Attention had been so long suspended : It was therefore necessary, that a Repetition should be made of the *dark Adventure*, and that it should be made clear and intelligible to the Reader. (Mr. B.)

ψ. 3, 4. *That spring, like Fern, that Insect Weed,—Equivocally, without Seed.*] Pliny affirms the same of two Sorts of *Fern*. (*Hist. Nat. lib. 27. cap. 9.*) *Filicis duo genera nec florem habent, nec semen.*

- 5 And have no possible Foundation,
 But merely in th' Imagination?
 And yet can do more dreadful Feats
 Than *Hags*, with all their *Imps* and *Teats*;
 Make more bewitch and haunt themselves,
 10 Than all their *Nurseries of Elves*.
 For Fear does Things so like a Witch,
 'Tis hard t' unriddle which is which;
 Sets up Communities of Senses,
 To chop and change Intelligences;
 15 As *Rosicrucian Virtuoso's*
 Can see with *Ears*, and hear with *Noses*;
 And, when they neither see nor hear,
 Have more than both supply'd by Fear;
 That makes 'em in the Dark see *Visions*,
 20 And hag themselves with *Apparitions*;

Shakespear seems to banter this Opinion. (1st Part of *Henry 4th* act 2. vol. 3. p. 368.)

Gadshil to the *Chamberlain*.

"We steal as in a Castle, cock sure, we have the Receipt of
 " *Fern Seed*, we walk invisible."

Dr. Derham (*Physico-Theology*, book 10th p. 410. 7th edit.) disproves this Opinion: *Filicem* reliquasque capillares Herbas semine carere veteres plerique ——— prodidere: Quos etiam secuti sunt è recentioribus nonnulli, *Dodonæus*, &c. ——— Alii è contra, *Baubinus*, &c. *Filices*, & congeneres, spermatophoras esse contendunt: Partim, quia historia creationis, *Gen. ii. 12*, &c. verissimam esse *Autopsia* convincit.

Fredericus Cæsius, he saith, was the first that discovered these Seeds by the Help of a *Microscope*, and since him *Mr. W. C.* (*Will. Cole*) hath more critically observed them. See more p. 410, 414.

y. 8. *Than Hags, with all their Imps and Teats.*] * Alluding to the vulgar Opinion, that *Witches* have their *Imps*, or *Familiar Spirits*,

And, when their Eyes discover least,
 Discern the subtlest Objects best :
 Do Things, not contrary, alone,
 To th' Course of Nature, but its own ;
 25 The Courage of the bravest daunt,
 And turn Pultroons as valiant :
For Men as resolute appear,
With too much, as too little Fear ;
 And, when they're out of Hopes of flying,
 30 Will run away from Death by dying :
 Or turn again to stand it out ;
 And those they fled, like Lions, rout.

This *Hudibras* had prov'd too true,
 Who, by the Furies, left perdue,
 35 And haunted with Detachments, sent
 From *Marshal-Legion's Regiment*,

Spirits, that are employed in their Diabolical Practices, and suck private *Teats* they have about them."

ψ. 10. *Than all their Nurseries of Elves*] A Sneer upon the Tales of Fairies told to Children in the Nursery.

ψ. 15. *As Rosicrucian Virtuoso's, &c.*] * The *Rosicrucians* were a Sect that appeared in Germany, in the Beginning of the 17th Age. They are also called the *Inlightened, Immortal, and Invisible* ; they are a very *Enthusiastical* Sort of Men, and hold many *wild and extravagant* Opinions." The *Rosicrucian Philosophers* held a Millennium. Vid. Jo. Garbardi *Loc. Theologic.* Tom. 9. col. 331.

ψ. 36. *From-Marshal Legion's Regiment.*] Alluding to Stephen Marshal's bellowing out Treason from the Pulpit, in order to recruit the Army of the Rebels. He was called *The Geneva Bull* :

Or roar, like Marshal, the Geneva Bull,
 Hell and Damnation a Pulpit full.

(Cleveland's *Rebel Scot. Works*, 1677, p. 49.) and Dr. Brune Ryve's

Was by a *Fiend*, as Counterfeit,
 Reliev'd and rescu'd with a Cheat ;
 When nothing but himself, and Fear,
 40 Was both the *Imps* and *Conjurer* :
 As, by the Rules o' th' *Virtuosi*,
 It follows in due *Form of Poesie*.

Disguis'd in all the Masks of Night,
 We left our Champion on his Flight,
 45 At *Blindman's Buff*, to grope his Way,
 In equal *Fear* of *Night* and *Day* :
 Who took his dark and desp'rate Course,
 He knew no better than his Horse ;
 And by an unknown Devil led,
 50 (He knew as little whither) fled,
 He never was in greater Need,
 Nor less Capacity of Speed ;
 Disabled, both in Man and Beast,
 To fly and run away, *his best* ;
 55 To keep the Enemy, and Fear,
 From equal falling on his Rere.

Ryve's Mercurius Rusticus, p. 155. calls him the *Arch Flamen* of the Rebels. See a further Account of him, *Walker's History of Independency*, part 1. p. 79, 80.

Y. 59, 60. *As Seamen ride with all their Force,—And tug as if they row'd the Horse.*] *John Taylor*, the Water Poet (in his Tract, intitled, *A Navy of Land Ships*, p. 87.) banters the *Seamen*, as bad *Horsemen*. He observes, “ That *Mariners* are commonly the
 “ worst *Horsemen*. As one of them being upon a tired Hackney,
 “ his Companions prayed him to ride faster, he said, *he was be-*
 “ *calmed* : Another mounted upon a founder'd Jade that stumbled
 “ three or four Times headlong ; the *Sailor* imagined, that his
 “ Horse was *too much laden a-Head*, or *forward on*, (as the Sea
 “ Phrase is) and therefore to ballast him, that he might go, or
 “ sail with an even Keel, he alighted, and filled his *Jerkin Sleeves*
 “ full

And though with Kicks and Bangs he ply'd
 The further, and the nearer Side :
 (As *Seamen* ride with all their Force,
 60 And *tug* as if they row'd the Horse ;
 And, when the Hackney fails more swift,
 Believe they *lag*, or *run a-drift*)
 So, though he posted e'er so fast,
 His Fear was greater than his Hast :
 65 For Fear, though fleetier than the Wind,
 Believes 'tis always left behind.
 But when the Morn began t'appear,
 And shift t' *another Scene* his Fear ;
 He found his new officious *Shade*,
 70 That came so timely to his Aid,
 And forc'd him from the Foe t' escape,
 Had turn'd itself to *Ralpho's* Shape,
 So like in *Person*, *Garb*, and *Pitch*,
 'Twas hard t' interpret *which was which*.
 75 For *Ralpho* had no sooner told
 The Lady all he had t' unfold,

“ full of Stones, and tied them fast to his Horse's Crupper, suppo-
 “ sing thereby to make his *Stern* as deep laden as his Head, to
 “ avoid Stumbling.”

¶. 67. *But when the Morn began to appear.*] I have before ob-
 served, that we may trace our Heroes, Morning and Night : This
 Particular is always essential in Poetry, to avoid Confusion and
 Disputes among the *Critics*. How would they have calculated the
 Number of Days taken up in the *Iliad*, *Æneid*, and *Paradise Lost*,
 if the Poets had not been careful to lead them into the momentous
 Discovery ? Mr. *Butler* is as clear in this Point as any of them :
 For, from opening of these Adventures, every Morning and Night
 have been poetically described. And now we are arrived at the
 third Day. (Mr. B.)

But she convey'd him out of Sight,
 To entertain the approaching Knight;
 And while he gave himself Diversion,
 80 T' accommodate his *Beast* and *Person*,
 And put his *Beard* into a Posture
 At best Advantage to accost her;
 She order'd th' *Antimasquerade*
 (For his Reception) *aforsaid*:
 85 For when the *Ceremony* was done,
 The *Lights* put out, the *Furies* gone;
 And *Hudibras*, among the rest,
 Convey'd away, as *Ralpho* guess't;
 The wretched Caitiff, all alone,
 90 (As he believ'd) began to moan,
 And tell his Story to himself;
 The Knight mistook him for an Elf:
 And did so still, till he began
 To scruple at *Ralpho's* Outward Man:
 95 And thought, because they oft agreed
 T' appear in one another's Stead,

ψ. 88. *But she convey'd him, &c.*] First edit. 1678. alter'd 1684. to convey'd.

ψ. 102, 103, 104. *He star'd upon him, and cry'd out, — What art? My Squire, or that bold Sprite — That took his Place and Shape to Night?*] Here is an amazing Discovery opened: The Knight's dreadful Apprehensions vanish with the Night: No sooner does the Day break, but with Joy he perceives his Mistake: He finds *Ralpho* in his Company instead of an *Elf*, or a Ghost: Upon this he is agreeably surpris'd, as he was before terribly affrighted. But let us examine whether this Meeting, and the Reconciliation that follows it, are naturally brought about; since the Day before they had mutually resolved to abandon each other. I think he hath judiciously formed this Incident: For it is plain the Knight and the Squire were conscious they had wronged one another, the one by his base Intentions, and the other by his Treachery and gross Imposition: But very fortunately they were

And act the *Saint's* and *Devil's* Part,
 With undistinguishable Art :
 They might have done so now, perhaps,
 100 And put on one another's Shapes ;
 And therefore, to resolve the Doubt,
 He star'd upon him, and cry'd out,
 What art? My Squire, or that bold Sprite
 That took his Place and Shape to Night?
 105 Some busy Independent Pug,
 Retainer to his Synagogue?
 Alas! *quoth he*, I'm none of those
 Your Bosom Friends, as you suppose ;
 But *Ralph* himself, your trusty Squire,
 110 Wh'has dragg'd your *Dunship* out o'th' Mire,
 And from th' Inchantments of a Widow,
 Wh' had turn'd you int' a Beast, have freed
 And, though a Prisoner of War, [you:
 Have brought you safe, where now you are;
 115 Which you would gratefully repay,
 Your constant *Presbyterian* Way.

ignorant of each other's Designs; and, consequently, each thought himself the Offender: It is therefore natural and probable, that they should easily come to a good Understanding. The Knight compounds with the Squire for his Imposition as a *Ghost*, not only from a Sense of his own base Intentions, but for the happy Escape from Witches, Spirits, and Elves; from which the Squire pretends to have freed him. On the other Hand, the Squire is willing to re-enter into the Knight's Service, and to attend him once more in his *Peregrinations*, when he found this sham meritorious Action had deluded him into a Suspension of that Resentment, which he might justly have exerted: Thus are they fortunately reconciled, and thus are these momentous Adventures continued, to the Satisfaction of the Reader, and Applause of the Poet. (Mr. B.) *Sprite* in all Editions to 1726. inclusive. *Spright*, Edition 1739.

ψ. 110. — *Dunship*, in all Editions to 1710. *Donship* in later Editions. ψ. 132.

- That's stranger (*quoth the Knight*) and strang-
 Who gave thee Notice of my Danger? [er,
Quoth he, the' infernal Conjuror
 120 Pursu'd, and took me Prisoner;
 And, knowing you were hereabout,
 Brought me along, to find you out.
 Where I, in hugger-mugger hid,
 Have noted all they said or did:
 125 And, though they lay to him the Pageant,
 I did not see him, nor his Agent;
 Who play'd their Sorceries out of Sight,
 T' avoid a fiercer, second Fight.
 But didst thou see no Devils then?
 130 Not one (*quoth he*) but carnal Men,
 A little worse than Fiends in Hell,

Y. 132. *And that She-Devil Jezabel.*] See *Spectator's* Description of a *Jezabel*, No 175.

Y. 137. *A rallying Weaver in the Town.*] See Mr. Butler's *Fable of a Lion and the Fox. Remains.*

Y. 145, 146. ——— *Than the Rev'rend Writer, — That to our Churches veil'd his Miter.*] Though there were more than one in those Times that this Character would have suited, yet 'tis probable, that Mr. George Graham, Bishop of Orkney, is sneered in this Place by Mr. Butler. He was so base as to renounce and abjure *Episcopacy*, signing the Abjuration with his own Hand, at *Breckness* in *Strones*, Feb. 11, 1639. (See Mr. Gordon's *History of the illustrious Family of Gordon*, vol. 2. p. 315.) To this remarkable Incident, Bishop Hall alludes, (*Epistle Dedicatory* prefixed to his *Episcopacy by Divine Right*, &c. 1640. p. 1.) where he observes, "That he craved Pardon for having
 " accepted his Episcopal Function, as if he had thereby com-
 " mitted some heinous Offence." Upon which he uses the following Exclamation: (*Episcopacy*, &c. p. 1.) Good God, what
 " is this I have lived to hear? That a Bishop, in a *Christian*
 " *Assembly*, should renounce his Episcopal Function, and cry
 " Mercy

And that She-Devil *Jezabel*,
 That laugh'd and tee-he'd with Derision,
 To see them take your Deposition.

- 135 What then (quoth *Hudibras*) was he,
 That play'd the Dev'l to examine me?
 A rallying Weaver in the Town,
 That did it in a Parson's Gown:
 Whom all the Parish takes for gifted,
 140 But, for my Part, I ne'er believ'd it:
 In which you told them all your Feats,
 Your conscientious Frauds and Cheats;
 Deny'd your Whipping, and confess't
 The naked Truth of all the rest,
 145 More plainly than the Rev'rend Writer,
 That to our Churches veil'd his Miter.

“ Mercy for his now abandoned Calling.” See *Rushworth's Collections*, vol. 3. last edit. p. 957. *Nelson's Collections*, vol. 1. p. 252.

There was another *Scotchman*, *Archibald Adair*, Bishop of *Kil-lala* in *Ireland*, who was deprived of his Bishopric, for speaking in Favour of the rebellious *Scotch Covenanters*: but was promoted to the See of *Waterford* after the Earl of *Strafford's* Death. (*Carte's History of the Life of James, the first Duke of Ormond*, vol. 1. p. 95, 193.)

The Writer of the printed Notes insinuates, “ That the *Arch-bishop* of *York* is here intended:” But he is certainly mistaken. For Archbishop *Williams* was as much hated by the *Fanatics* of those Times, as any one of his Order. In a Libel intitled, *The Character of an Oxford Incendiary*, p. 4. he is treated in the following indecent Manner: “ And now we talk of Preferment,
 “ enter *Owen Glendour* on Horseback, *Brute's* Cousin-German,
 “ and Top of his Kindred, *Welsh Williams*, Prelate of *York*:
 “ This is the Pepper-nos'd *Caliph*, that snuffs, puffs, and huffs
 “ Ingratitude to the Parliament, though they freed him from
 “ Prison, and put his Adversary in his Room: Tell him of Re-
 “ formation, and you transform him into a Turkey Cock: A Jack
 “ of

All which they took in Black and *White*,
And cudgell'd me to underwrite.

What made thee, when they all were
150 And none, but thou and I alone, [gone,
To act the Devil and forbear,
To rid me of my *bellish Fear*?

Quoth he, I knew your constant Rate,
And Frame of Sp'rit too obstinate,
155 To be by me prevail'd upon,
With any Motives of my own :
And therefore strove to counterfeit
The Dev'l a-while, to nick your Wit ;
The Devil, that is your constant *Crony*,
160 That only can prevail upon ye :
Else we might still have been disputing,
And they with weighty Drubs confuting.

The Knight, who now began to find
Th' had left the Enemy behind,
165 And saw no farther Harm remain,
But feeble Weariness and Pain ;
Perceiv'd, by losing of their Way,
Th' had gain'd th' Advantage of th' Day ;
And, by declining of the Road,
170 They had, by Chance, their Rere made good ;
He ventur'd to dismiss his *Fear*,
That Partings wont to *rant* and *tear*,

“ of Lent, made of a Leek and Red Herring, will not more in-
“ flame him, than the Name of *Presbytery*.”

And I find, in an original Letter in Dr. *William's* MS. Col-
lections,

And give the desperat'st Attack
 To Danger still behind its Back.
 175 For, having paus'd to recollect,
 And on his past Success reflect,
 T' examine and consider why,
 And whence, and how he came to fly,
 And when no Devil had appear'd,
 180 What else, it could be said, he fear'd ;
 It put him in so fierce a Rage,
 He once resolv'd to re-engage ;
 Toss'd like a Foot-ball back again,
 With *Shame*, and *Vengeance*, and *Disdain*.
 185 *Quoth he*, it was thy Cowardice,
 That made me from this Leaguer rise ;
 And, when I had half reduc'd the Place,
 To quit it infamously base.
 Was better cover'd by the New
 190 Arriv'd Detachment, than I knew :
 To flight my new Acquests, and run
 Victoriously, from Battles won.
 And, reck'ning all I gain'd or lost,
 To sell them cheaper than they cost ;
 195 To make me put myself to Flight,
 And, conqu'ring, run away by Night ;
 To drag me out, which th' haughty Foe
 Durst never have presum'd to do.

lections, from Sir *William Breerton* to the Speaker, a Complaint
 against the Archbishop of *York*, the Bishops of *Chester*, *Saint*
Asaph, and *Bangor*, for fortifying *Conway Castle* against the Parlia-
 ment.

To mount me in the Dark by Force,
 200 Upon the bare Ridge of my Horse,
 Expos'd in Querpo to their Rage,
 Without my Arms and Equipage;
 Lest, if they ventur'd to pursue,
 I might the unequal Fight renew:
 205 And, to preserve thy outward Man,
 Assum'd my Place, and led the Van.

All this, *quoth Ralph*, I did, 'tis true,
 Not to preserve myself, but you.
 You, who were damn'd to baser Drubs
 210 Than Wretches feel in Powd'ring Tubs,
 To mount two-wheel'd Carroches, worse
 Than managing a Wooden Horse:
 Dragg'd out through straiter Holes by th'
 Eras'd, or coup'd for Perjurers: [Ears,
 215 Who, tho' th' Attempt had prov'd in vain,
 Had *had* no Reason to complain;
 But, since it prosper'd, 'tis unhandsome
 To blame the Hand that paid your Ransom;
 And rescu'd your obnoxious Bones
 220 From unavoidable Battoons.
 The Enemy was reinforc'd,

ψ. 211. *To mount two-wheel'd Carroches.*] A Cart in which Criminals are carried to be hanged. Dr. Baily, in his *Wall-Flower*, written in *Newgate*, and published 1650. p. 60. uses the Word *Caroach* for *Coach*.

ψ. 243. *For those that fly may fight again.*] A Saying of *Demosthenes*, who fled from *Philip* of *Macedon*, when he obtained a great Victory over the *Athenians* at *Cheronæa*, a Village of *Bæotia*; and, being reproached for it, he made the following Answer.

'Ανέξω

And we disabled, and unhors'd,
 Disarm'd, unqualify'd for Fight,
 And no Way left but hasty Flight,
 225 Which, though as desp'rate in th' Attempt,
 Has giv'n you Freedom to condemn't.

But, were our Bones in fit Condition
 To reinforce the Expedition,
 'Tis now unseasonable, and vain,
 230 To think of falling on again :
 No martial Project to surprise
 Can ever be attempted twice ;
 Nor cast Design serve afterwards,
 As Gamesters tear their Losing-Cards.
 235 Beside, our Bangs of Man and Beast
 Are fit for nothing now but Rest ;
 And for a-while will not be able
 To rally, and prove serviceable.
 And therefore I, with Reason, chose
 240 This Stratagem, t' amuse our Foes ;
 To make an honourable Retreat,
 And wave a total sure Defeat :
 For those that fly may fight again,
 Which he can never do that's slain.

* *Ἀνὴρ*, inquit, ὁ φεύγων, — Πάλιν μαχήσεται. *Auli Gellii Noct. Attic.* lib. 17. 21. See a farther Account of the Cowardice of *Demosthenes*. *Diodori Siculi Bibliothec.* p. 380. “ Be pacified, (says the Curate to Don *Quixote*, upon one of his Misadventures, vol. 1. p. 56.) “ Fortune may have yet better Success in Reserve for “ you ; and they who lose To-day, may win To-morrow.” Of *Demosthenes*’s Opinion was the cowardly Soldier, (see *L’Estrange’s Fables*, part 2. fab. 59.) “ who, being tried by a Council of War,
 “ for

- 245 Hence timely Running's no mean Part
Of Conduct, in the Martial Art;
By which some glorious Feats atchieve,
As Citizens, by Breaking, thrive;
And Cannons conquer Armies, while
250 They seem to draw off and recoil;
Is held the gallantest Course, and bravest,
To great Exploits, as well as safest;
That spares th' Expence of Time and Pains;
And dangerous beating out of Brains;
255 And in the End prevails as certain
As those that never trust to Fortune:
But make their Fear do Execution
Beyond the stoutest Resolution;
As Earthquakes kill without a Blow,

“ for *Cowardice*, pleaded for himself, That he did not run away
“ for Fear of the Enemy, but only to try how long a poultry Car-
“ case might last a Man with good Looking to.”

From this Saying of *Demosthenes*, the *Italians* might probably bor-
row their following Proverb:

Emaglio che si dieu, qui fuggi, che qui mori. “ It's better it should
“ be said, Here he run away, than Here he was slain.” *Select*
Proverbs. Italian—London, 1707. p. 12.

ŷ. 245, 246, 247. Hence timely Running's no mean Part—Of Con-
duct in the Martial Art;—By which some glorious Feats atchieve.]
See Note on part 1. and Canto 3. ŷ. 607, 608, &c. an Account of
Mark Antony's brave Retreat from his *Parthian Expedition*. (*Lewis's*
History of the Parthian Empire, p. 161.)

*A prudent Chief not always must display
His Powers in equal Rank, and fair Array;
But with th' Occasion and the Place comply,
Conceal his Force, nay seem sometimes to fly.
Those oft are Stratagems, which Errors seem,
Nor is it Homer nods, but we that dream.*

(*Mr. Pope's Essay on Criticism.*)

ŷ. 261, 262. If th' Ancients crown'd their bravest Men,—That
only

260 And, only trembling, overthrow.
 If th' Ancients crown'd their bravest Men,
 That only sav'd a Citizen,
 What Victory could e'er be won,
 If ev'ry one would save but one?
 265 Or Fight indanger'd to be lost,
 Where all resolve to save the most?
 By this Means, when a Battle's won,
 The War's as far from being done:
 For those that save themselves, and fly,
 270 Go Halves, at least, i' th' Victory;
 And sometime, when the Loss is small,
 And Danger great, they challenge all;
 Print new Additions to their Feats,
 And Emendations in Gazets;

and sav'd a Citizen.] The *Corona Civica* was given to any Soldier, that had, in Battle, saved the Life of a Roman Citizen, by killing, at the same Time, an Enemy; and, though it was composed of no better Materials than *Oaken Boughs*, yet it was esteemed more honourable than any other Crown. *Virgil* calls it *Civilis Quereus*, *Æn.* 6. 771, 772.

Qui juvenes, quantas ostentant, aspice vires:
 At qui umbrata gerunt Civili Tempora Quercu.

See an Account of the Honours conferred on those Persons that had merited it. (*Antiquity Explained*, by *Montfaucon*, vol. 4. part 1. chap. 7. p. 106. *Dr. Kennet's Antiquities of Rome*, part 2. chap. 16. *Dr. Middleton's Life of Cicero*, vol. 1. quarto edit. p. 47, 48. Vid. etiam *Auli Gellii Noct. Attic.* lib. 5. cap. 6. *Reusneri Symbol. Imperator*, class. 1. symbol. 27. p. 36.)

ψ. 271. *And sometime, when the Loss is small, &c.*] After a Battle, the Rebels, if they found their Loss was small, they represented it to the People as a great Victory gained, and made Bonfires, and appointed a public Thanksgiving for it; by which they kept up the Spirit of the Party. (*Dr. B.*)

ψ. 274. *And Emendations in Gazets.*] I don't remember to have met with any such Paper printed in those rebellious Times; though

- 275 And when, for furious Haste to run,
 They durst not stay to fire a Gun,
 Have don't with Bonfires, and at Home
 Made Squibs and Crackers overcome:
 To set the Rabble on a Flame,
 280 And keep their Governors from Blame,

there was a Paper with that Title early in the Reign of King *James* the First, as appears from *John Donne's* Verses upon *T. Coryat's Crudities*, published 1611.

*Munster did Towns, and Gesner Authors shew ;
 Mount now——To Gallo Belgicus appear
 As deep a Statesman, as a Gazetteer.*

See likewise *R. Riccomontanus's* Verses upon the *Crudities*.

The *Gazettees* began first to be regularly printed in King *Charles* the Second's Time, in the Year 1665, the Year of the Plague: The first Number dated *November 7, 1665*. There is a complete Collection of *Gazettes* from that Time, to *December 30, 1703*, in thirteen Volumes folio, in *Mr. Pepy's* Library in *Magdalen College, Cambridge*: In *Lord Oxford's* Library, a complete Set to the Year 1739. inclusive, in Thirty-four Volumes. *Cat. Bibliothec. Harleian.* vol. 2. p. 740. See the *Etymology. Junii Etymol. Anglican.*

§. 284. *They have been forc'd to sing Te Deum.*] This they frequently did, though beaten. And it was their Custom likewise to sing a Psalm before an Engagement. To which *Mr. Cotton* (*Virgil. Travestie*, b. 4. p. 146.) compares the dismal Howlings of *Queen Dido's* Domestics, when they discovered that she had hanged herself:

*Even like unto the dismal Yowl,
 When Trisful Dogs at Midnight howl ;
 Or, like the Dirges that, through Nose,
 Humm'd out to damp their Pagan Foes,
 When Holy Roundheads go to Battle.
 With such a Yell did Carthage rattle.*

We know it has been customary in other Nations, upon an imaginary Victory, nay, sometimes a Defeat, to sing *Te Deum*. *Mab-mut* ridicules this Custom among *Christians*, in a remarkable Manner, and with a seeming Justness: “ I have been (says he) at a
 “ Ceremony which I am willing to see often, to give an Account
 “ of it in my Letters: 'Tis the *Te Deum* which *Christian* Princes
 “ cause to be sung in their Churches, on the gaining any considerable Advantage over their Enemies: Which *Te Deum* is a Hymn
 “ com-

Disperse the News, the Pulpit tells,
 Confirm'd with Fire-works, and with Bells;
 And, though reduc'd to that Extreme,
 They have been forc'd to sing *Te Deum*;
 285 Yet, with religious Blasphemy,
 By flattering Heaven with a Lye ;

“ composed by two of their Saints, to wit, *Ambrose* and *Austin*.
 “ When the *French* beat the *Spaniards*, they sing the *Te Deum*;
 “ and, when these vanquish their Enemies, they do the same.
 “ These two Nations do the Duty of the *Mussulmen*, in destroying
 “ one another ; and, when this is done, they give God Thanks
 “ for the Evil they had committed.”

(*Turkish Spy*, vol. 1. p. 5.)

γ. 286. *By flattering Heaven with a Lye.*] There are many Instances of this Kind upon Record. “ You mocked God (says the
 “ Author of a *Letter sent to London, from a Spy at Oxford*—
 “ p. 10.) in your public Thanksgivings for your invisible Victo-
 “ ries, when you were publicly beaten: As at *Edge-Hill*, when
 “ you and the *Saw-pit Lord* (viz. *Philip Lord Wharton*, who hid
 “ himself in a *Saw-pit*) with some others, did make People be-
 “ lieve Lyes, on Purpose to gull them of their Monies.”

γ. 287. *And, for their Beating, giving Thanks.*] Mr. *Walker*
 (*History of Independency*, part 2. p. 175.) gives a remarkable In-
 stance of this Kind: “ *Popham* (says he) was the Man, who, on
 “ the 4th of *June*, 1649, gave a dismal Relation to the High and
 “ Mighty States at *Whitehall*, of his ill Success in tampering with
 “ the Governor of *Kinsale*, (in *Ireland*) who, being honestier than
 “ the Saints expected, took a Sum of Money of him to betray the
 “ Town, and Fort, and Ships in the Road ; but, when *Popham*
 “ came into the Road, to take Possession of his new Purchase,
 “ gave him such a Gun-powder Welcome, that he lost most of his
 “ Men, landed to take *Livery* and *Seisin*, and divers Ships. He
 “ was commanded to conceal the ill News, and make a different
 “ Report to the *Plebeians* of the *Commons House*, of his Success,
 “ &c. (See *Whitelock's Memorials*, p. 406. 2^d edit.) which occa-
 “ sioned an Order the 15th of *June*, That, for this remarkable ad-
 “ ditional Mercy, bestowed upon them, in the prosperous Success
 “ given to their Fleet at Sea, upon *Thursday* next, the Day set
 “ apart for Thanksgiving, their Ministers should praise God.”
 “ Lord, (says Mr. *Walker*) since these audacious *Saints* are so
 “ thankful to Thee for one Beating, bestow many more Beatings
 A a 2 “ upon

And, for their Beating, giving Thanks,
 Th'have rais'd Recruits, and fill'd their Banks;
 For those who run from th' Enemy,
 290 Engage them equally to fly;
 And, when the Fight becomes a Chace,
 Those win the Day, that win the Race;
 And that which would not pass in Fights,
 Has done the Feat with easy Flights;
 295 Recover'd many a desp'rate Campaign
 With *Bourdeaux*, *Burgundy*, and *Champaign*;
 Restor'd the fainting High and Mighty
 With Brandy-Wine, and *Aqua-vitæ*;

“ upon them, for they deserve all thy Corrections.” (See likewise *History of Independency*, first part, p. 86.)

*Nay, to the Almighty's Self, they have been bold
 To lye, and their blasphemous Minister told,
 They might say false to God, for, if they were
 Beaten, he knew it not, for He was not there.
 But God, who their great Thankfulness did see,
 Reward them straight with another Victory!
 Just such a one as Brainsford's, and, sans Doubt,
 Will weary, er't be long, their Gratitude out.*

(Mr. Cowley's *Puritan and Papist*, p. 1, 2.)

*But, Oh! your Faith is mighty, that has been,
 As true Faith ought to be, of Things unseen.
 At Worc'ster, Brainsford, and Edge-Hill, we see,
 Only by Faith, y' have got the Victory.
 Such is your Faith, and some such unseen Way,
 The public Faith at last your Debts will pay.* (Id. Ib. p. 3.)

See more, p. 8.

*At Keinton, Brainsford, Plymouth, York,
 And divers Places more,
 What Victories we Saints obtain,
 The like ne'er seen before:
 How often we Prince Rupert kill'd,
 And bravely won the Day;
 The wicked Cavaliers did run
 The quite contrary Way.*

(On.

And made 'em stoutly overcome
 300 With Bacrack, Hoccamore, and Mum;
 With the uncontroul'd Decrees of Fate
 To Victory necessitate;
 With which, although they run or burn,
 They unavoidably return:
 305 Or else their Sultan Populaces
 Still strangle all their routed Bassa's
 Quoth *Hudibras*, I understand
 What Fights thou mean'st at Sea and Land,
 And who those were that run away,
 310 And yet gave out th' had won the Day;

(On Colonel Venn's Encouragement to his Soldiers. *Collection of Loyal Songs*, republish'd 1731, vol. 1. N^o 42. p. 105.)

ψ. 289, 290. *For those who run from th' Enemy, — Engage them equally to fly.*] Of this Opinion, probably, was that humorous Traveller, who, relating some of his Adventures, told the Company That he and his Servant made fifty *wild Arabians* run: which, startling them, he observed, that there was no great Matter in it; for (says he) we run, and they ran after us.

ψ. 300. *With Bacrack.*] Or *Baccharack*. A Wine from *Bachiera*, a Town on the Rhine, upon the Palatinate: Whence it has its Name. *Baily*. *Bacrach*, edit. 1684. and following Editions.

Ib. ——— *Hoccamore.*] *Old Hock*. A Sort of *Rhenish Wine*, so called from the Village of *Hockheim* on the *Maine*, opposite to *Mentz*. *Baily*.

ψ. 305. *Or else their Sultan Populaces, &c.*] • The Author compares the arbitrary Actings of the ungovernable *Mob* to the *Sultan* or *Grand Seignior*, who very seldom fails to sacrifice any of his chief Commanders, called *Bassa's*, if they prove unsuccessful in Battle." See *Knowles's* and *Sir Paul Rycaut's Histories of the Turks*; and *Mr. Fenton's Observations on some of Waller's Poems*, p. 70.

ψ. 309, 310. *And who those were that run away, — And yet gave out th' had won the Day.*] Alluding probably to *Sir William Waller's*

Although the Rabble souc'd them for't,
 O'er Head and Ears in Mud and Dirt.
 'Tis true, our modern Way of War
 Is grown more politic by far,
 315 But not so resolute, and bold,
 Nor ty'd to Honour, as the old.
 For now they laugh at giving Battle,
 Unless it be to Herds of Cattle;
 Or fighting Convoys of Provision,
 320 The whole Design o' the Expedition,
 And not with downright Blows to rout
 The Enemy, but eat them out:
 As Fighting, in all Beasts of Prey,
 And Eating, are perform'd one Way;

Defeat at *Roundway Downe*, which the Soldiers ever after called
Runaway Downe. Mr. *Whitelock* makes the Rout to be occasioned
 by a *panic Fear* in the Parliament House. But Lord *Hollis* charges
 it upon the Unskillfulness and Cowardice of Sir *Arthur Haslerig*:
 It gave Occasion for much Rejoicing, and pleasant Raillery among
 the *Cavaliers*; and *Cleveland* thus plays upon both those Comman-
 ders. (*Character of a London Diurnal*) "This is the *William*,
 "who is the City's Champion, and the *Diurnal's* Delight. Yet,
 "in all this Triumph, translate the Scene but to *Roundway Downe*,
 "there *Haslerig's* Lobsters, (see Reason why so called, *Echard's*
 "*History of England*, vol. 2. p. 418.) were turned into *Crabs*, and
 "crawled backwards. — There poor Sir *William* ran to his Lady
 "for a Use of a Consolation."

Sir William at Runaway Downe had a Bout,
Which him and his Lobsters did totally rout,
And his Lady the Conqueror could not help him out.
Which no-body can deny.

(*The Rump Carbonado'd. Collection of Loyal Songs*, vol. 2. N^o 26,

Mr. *Whitelock* says (*Memorials*, p. 70.) That *Waller* posted
 up to London, and, by his Presence, silenced Invectives against
 him,

And

- 325 To give Defiance to their Teeth,
 And fight their stubborn Guts to Death;
 And those atchieve the high'st Renown,
 That bring the other Stomachs down. [ing,
 There's now no fear of Wounds nor Maim-
 330 All Dangers are reduc'd to Famine;
 And Feats of Arms, to Plot, Design,
 Surprize, and Stratagem, and Mine:
 But have no Need, nor Use of Courage,
 Unless it be for Glory, or Forage:
 335 For, if they fight, 'tis but by Chance,
 When one Side vent'ring to advance,
 And come uncivilly too near,
 Are charg'd unmercifully i' th' Rear;

And the Author of the *Letter from a Spy at Oxford*, (p 8.) speaking of Sir *William Waller*, at *Runaway Downe*, or *Round-head Downe*—as he calls it) says, “ Brave *William* had a Beating
 “ with a Witness, being totally routed by Prince *Maurice* and Sir
 “ *John Byron*. (And this was the Twelfth Conquest which made
 “ up the Conqueror's brown Dozen in Number, compared to the
 “ twelve Labours of *Hercules*.)—For these great Victories, so hap-
 “ pily gained by this old beaten conquering Commander, he was
 “ pompously received into *London*, with little less than *Roman Tri-*
 “ umph, on *Tuesday* the 25th of *July*. The *Lord Mayor's Show* was
 “ nothing to it: there wanted nothing but the *Galley-Foist*, and
 “ then all had been near complete. The People swarmed about
 “ him like *Caterpillars*; every one glutted their Eyes in gazing on
 “ this conquered *Agamemnon*; and a thousand Voices cry'd, A
 “ *Waller, a Waller!*” Upon which he remarks, p. 10. “ Thus
 “ you mocked God, the King, and the People; and by this Means
 “ you have caused *Pagan* and *Heathen* Idolatry to be committed.
 “ First, To *Bacchus* there have been offered Hundreds of *Hecatombs*
 “ of Health and Carouses; and, Secondly, Your burnt Sacrifices
 “ to *Vulcan* have been innumerably blazed in Bonfires, Fire and
 “ Faggots, Guns, Flame, Pipe and Smoke.”

y. 328. ————— *The other's Stomachs.*] Edit. 1700. and following ones.

And forc'd, with terrible Resistance,
 340 To keep hereafter at a Distance,
 To pick out Ground to incamp upon,
 Where Store of largest Rivers run,
 That serve, instead of peaceful Barriers,
 To part th' Engagements of their Warriors;
 345 Where both from Side to Side may skip,
 And only encounter at Bo-peep:
 For Men are found the stouter-hearted,
 The certainer th' are to be parted;
 And therefore post themselves in Bogs,
 350 As th' ancient Mice attack'd the Frogs;
 And made their mortal Enemy,
 The *Water-Rat*, their strict Ally.

ψ. 347, 348. *For Men are found the stouter-hearted,—The certainer th' are to be parted.*] See *Montaigne's Essays*, vol. 2. chap. 2. b. 16, p. 450, &c. *Spectator*, No. 131.

ψ. 350. *As th' ancient Mice attack'd the Frogs.*] * *Homer wrote a Poem of the War between the Mice and the Frogs.*"

ψ. 351, 452. *And made their mortal Enemy,—The Water-Rat, their strict Ally.*] Meaning the *Dutch*, who seemed to favour the *Parliamentarians*. (Mr. W.)

ψ. 355, 356. *And he's approv'd the most deserving—Who longest can hold out at Starving.*] An Ordinance was passed March 26, 1644. for the Contribution of one Meal a Week, towards the Charge of the Army. Remarkable was the Case of *Cecily de Rygerway*, indicted in the 31st of *Edward the Third*, A. D. 1347, for the Murder of her Husband; who, refusing to plead, was adjudged at last to *fast forty Days* together in close Prison, without Meat or Drink, which she did. See the *Record in Proof*, *History of the most remarkable Trials of Great Britain, in Capital Cases*, published 1705. p. 52, 53. Dr. Plot (*History of Staffordshire*, chap. 8. sect. 47, 48.) has given this, with two other remarkable Instances of this Kind; namely, of *William Francis*, who wilfully fasted fourteen Days, being melancholy mad; and of *John Scot*, a *Scotchman*, who abstained from Meat thirty or forty Days, Others

For 'tis not now, who's stout and bold?
 But who bears Hunger best, and Cold?
 355 And he's approv'd the most deserving,
 Who longest can hold out at Starving:
 And he that routs most Pigs and Cows,
 The formidablest Man of Prowess,
 So th' Emperor *Caligula*,
 360 That triumph'd o'er the *British* Sea,
 Took Crabs and Oysters Prisoners,
 And Lobsters, 'stead of Cuirassiers;
 Engag'd his Legions in fierce Bustles,
 With Periwinkles, Prawns, and Muscles;
 365 And led his Troops with furious Gallops,
 To charge whole Regiments of Scallops;

Others have carried this Point much further, and their Accounts greatly exceed Belief.

Picus Mirandula mentions (from *Roger Bacon*) two *English* Women: one who fasted twenty Years, and the other forty. (*Jo. Fra. Pici Mirandulæ de Rer. Prænotione*, lib. 3. to 2. *Op. Basileæ.*) See more Instances, *Jo. Fra. Pici Mirandulæ Exam. de Doctrin. Vanitat. Gentium*, lib. 2. to. 2. p. 565. *Ægidii Menagii Observat. in Diogen. Laert.* lib. 2. *segm.* 143. See the *Life of Martha Taylor*, who lived one Year without the Use of Meat or Drink, 8^o, 1669. *Catalog. Bibliothec. Harleian.* vol. 2. p. 596. No. 9763. And *Reynold's Discourse upon the prodigious Abstinence occasioned by the twelve Months Fasting of Martha Taylor, the famous Derbyshire Damsel*, 1669. *Id.* lb. p. 918. No 14223. *Derham's Physico-Theology*, book 4. chap. 11. p. 211, 212. 7th edit. An Account of a Woman who had lain six Days covered with Snow, without receiving any Nourishment, *Philosophical Transactions*, vol. 28. for the Year 1713. p. 265, &c. And a *Copy of an Affidavit made in Scotland*, concerning a Boy's living a considerable Time without Food. *Philosophical Transactions*, vol. 31. num. 361. p. 29.

ψ. 359. *So th' Emp'r Caligula.*] See an Account of this famous Expedition, in *Suetonius. Caligul.* lib. 4. cap. 46. *Echard's Roman History*, vol. 2. p. 98, 99. *Rapin's History of England*, translated by Mr. Tyndal; Folio edit. vol. 1. p. 12.

ψ. 369.

Not like their ancient Way of War,
 To wait on his triumphal Carr :
 But when he went to dine or sup,
 370 More bravely eat his Captives up ;
 And left all War, by his Example,
 Reduc'd to Vict'ling of a Camp well.

Quoth *Ralph*, By all that you have said,
 And twice as much that I could add,
 375 'Tis plain, you cannot now do worse,
 Than take this out-of-fashion'd Course ;
 To hope, by Stratagem, to woo her,

†. 369, 370. *But, when he went to dine or sup,—More bravely eat his Captives up.*] The Courage of many of the Heroes of those Times consisted in their Teeth. Sir *William Brereton*, the famous *Cheshire* Knight, is thus characterised by Mr. *Cleveland*, (*Character of a London Diurnal*, Works 1667. p. 118.) “ Was “ *Brereton* (says he) to fight with his Teeth, as he in all other “ Things resembles the Beast, he would have Odds of any Man “ at this Weapon. Oh ! he’s a terrible Slaughter-Man at a “ Thanksgiving Dinner. Had he been *Cannibal* enough to have “ eaten those he vanquish’d, his Gut would have made him “ valiant.”

*Will. Brereton’s a Sinner,
 And Croyden knows a Winner ;
 But O take heed lest he do eat
 The Rump all at one Dinner.*

(*Loyal Songs*, vol. 2. p. 55. • See a further Character of him, Mr. *Carte’s Life of the Duke of Ormond*, vol. 1. p. 471. *Impartial Examination of Mr. Neal’s 4th vol. of the History of the Puritans*, p. 45.)

*A Man of Stomach of the next Deal
 Was hungry Colonel Cobbet,
 Who could eat at one Meal
 A Commonwealth,
 And make a Joint but a Gobbet.*

Collection of Loyal Songs, vol. 2. p. 157.

†. 383, 384. *And stout Rinaldo gain’d his Bride,—By courting of*

Or waging Battle to subdue her :
 Though some have done it in Romances,
 380 And bang'd them into amorous Fancies ;
 As those who won the *Amazons*,
 By wanton Drubbing of their Bones :
 And stout *Rinaldo* gain'd his Bride,
 By courting of her Back and Side.
 385 But, since those Times and Feats are over,
 They are not for a modern Lover ;
 When Mistresses are too cross-grain'd,
 By such Addresses to be gain'd :

of her Back and Side.] * A Story in *Tasso*, an *Italian* Poet, of a Hero that gain'd his Mistress by conquering her Party."

This Account is not literally true of *Rinaldo*, one of the principal Heroes concerned in the Siege of *Jerusalem*, against the Infidel *Saracens*. *Armida*, a beautiful Queen, was in Love with him, and had by Magic engaged his Affections. But when, by the Assistance of his Friends, he broke loose from her Snares, and left her : she vowed Revenge, and offered to marry any one of those *Pagan Princes*, who came to *Saladin's* Assistance, provided they could take off *Rinaldo* in Battle. (Though she still retained a secret Affection for him.) But when he had slain, with his own Hand, all those Princes, who had rashly undertaken his Death, she fled from him with a Design of taking away her own Life ; but he pursued and prevented it ; and his Love re-kindled by her heavy Complaints against him : and when she had given them Vent, in the most moving and passionate Terms, he convinced her that his Affection for her was as strong as ever, which brought about a Reconciliation. (*Fairfax's Godfrey of Bulloigne*, book 20, St. 128, 129, 130, 131, 132, 133, 134, 135, 136. p. 650, 651, 652. See Mr. *Fenton's Waller*, 1729. p. 278. *Observations*, p. 83, *Spectator*, No 14.)

This suits as well with what *Shakespear* mentions of *Theseus* and *Hippolyta* (in his *Midsummer Night's Dream*, vol. 1. p. 79.) *Theseus* speaks to *Hippolyta* in the following Manner : " *Hippolyta*, I woo'd thee with my Sword, and won thy Love, doing thee Injuries : But I will wed thee in another Key, with Pomp, with Triumph, and with Revelling." (See *History of the Destruction of Troy*, 2^d book, chap. 14.)

And, if they were, would have it out,
 390 With many another Kind of Bout.
 Therefore I hold no Courſe ſ' infeasible,
 As this of Force to win the *Jezebel*;
 To ſtorm her Heart, by th' antic Charms
 Of Ladies Errant, Force of Arms;
 395 But rather ſtrive by Law to win her,
 And try the Title you have in her.
 Your Caſe is clear, you have her Word,
 And me to witneſs the Accord;
 Beſides two more of her Retinue
 400 To teſtify what paſſ'd between you;
 More probable, and like to hold,
 Than Hand, or Seal, or breaking Gold;
 For which ſo many, that renounc'd
 Their plighted Contracts, have been trounc'd;
 405 And Bills upon Record been found,
 That forc'd the Ladies to compound;
 And that, unleſs I miſs the Matter,

ſ. 401, 402. *More probable, and like to hold—Than Hand, or Seal, or breaking Gold.*] Breaking of Gold was formerly much practiſed; and, when done, 'twas commonly believed, that ſuch a Man and Woman were made ſure to one another, and could marry no other Perſons: That they had broke a Piece of Gold between them; which was looked upon to be a firm Marriage Contract: Nothing was thought to bind the Contract more firmly, before they were actually married, than his breaking a Piece of Gold. (Dr. B.)

See an Account of *Valentine's* dividing a Gold Ring with *Clermond*, when he took Leave of her, before his *Pilgrimage*. *History of Valentine and Orson*, chap. 41. p. 174.

ſ. 405, 406. *And Bills upon Record been found,—That forc'd the Ladies to compound.*] (See a remarkable Bill of Charges, upon a Diſappointment in Courtſhip. *Guardian*, No 97.)

“ On

Is all the Bus'ness you look after :
 Besides, *Encounters at the Bar*
 410 Are braver now, than those in War,
 In which the Law does Execution,
 With less Disorder and Confusion :
 Has more of Honour in't, some hold,
 Not like the *New Way*, but the *Old* ;
 415 When those the *Pen* had drawn together,
 Decided Quarrels with the *Feather*,
 And winged Arrows kill'd as dead,
 And more than Bullets now of Lead :
 So all their Combats now, as then,
 420 Are manag'd chiefly by the Pen :
 That does the Feat, with braver Vigours,
 In Words at length, as well as Figures ;
 Is Judge of all the World performs
 In voluntary Feats of Arms ;
 425 And whatsoe'er's atchiev'd in Fight,
 Determines which is wrong or right :

“ On Promise of Marriage, Damages may be recovered, if
 “ either Party refuse to marry: but the Promise must be mutual
 “ on both Sides, to ground the Action, 1 *Salk.* 24.—And though
 “ no Time for Marriage be agreed on, if the Plaintiff aver, That
 “ He has offered to marry the Woman, and she refused; an Ac-
 “ tion lies against her, and Damages are recoverable.—If a Man
 “ and Woman make mutual Promises of Intermarriage, and the
 “ Man gives the Woman 100*l.* in Satisfaction of his Promise of
 “ Marriage, it is a good Discharge of the Contract. *Mod. Cas.*
 “ 156. By *Stat. 29. Car. II. c. 3.* no Action shall be brought
 “ on any Agreement or Consideration of Marriage, except it be
 “ put in Writing, and signed by the Party to be charged, &c.
 “ And where an Agreement relating to Marriage must be in
 “ Writing, and when it need not, *Vid. Skinn. 353.*” *Jacob's*
Law Dictionary.

- For whether you *prevail*, or *lose*,
 All must be try'd there in the Close :
 And therefore 'tis not wise to shun
 430 What you must trust to, e're y' have done.
 The Law, that settles all you do,
 And marries where you did but woo ;
 That makes the most perfidious Lover
 A Lady, that's as false, recover :
 435 And, if it judge upon your Side,
 Will soon extend her for your Bride :
 And put her Person, Goods, or Lands
 Or which you like best, int' your Hands,
 For Law's the Wisdom of all Ages,
 440 And manag'd by the ablest Sages ;
 Who, though their Bus'ness at the Bar
 Be but a kind of Civil War,

ψ. 436.—*Extend her.*] See *Extend*, *Jacob's Law Dictionary*.

ψ. 441, 442. *Who, though their Bus'ness at the Bar—Be but a kind of Civil War.*] This Piece of Grimace in the Gentlemen of the long Robe is sneered by the Writer of a *Pindaric Poem* inscribed *To the Society of Beaux Esprits*, p. 7.

Nor is your Time mispent in Parchment Jar,
 The hellish Bustle of the Bar,
 Where the loud Prattling Tribe wage an eternal War :
 A War, while there ——— High Words are rais'd,
 Their Pedigrees and Virtues blaz'd :
 That is the Issue of a First Rate Clown,
 And wore his Leathern Breaches up to Town ;
 This is a Pimp to Causes, such a Cheat,
 He'd pawn his Soul for a five Shillings Treat :
 That has a Conscience steel'd, and this a Face of Brass,
 And he that looks so gravely, is an Ass.
 Yet, when they next meet, they agree,
 Who but dear Jack, and Billy, who but he ?
 Consult afresh to raise their Clients Strife,
 And make it last as long as Life :
 And yet they know the Law was meant
 What's wrongful to redress !
 To free the poor and innocent.

In which th' engage with fiercer Dudgeons,
 Than e'er the *Grecians* did, and *Trojans*;
 445 They never manage the Contest
 T' impair their public Interest;
 Or by their Controversies lessen
 The Dignity of their *Profession*:
 Not like us Brethren, who divide
 450 Our *Common-wealth*, the *Cause* and *Side*;
 And though w' are all as near of Kindred
 As th' outward Man is to the inward;
 We agree in nothing, but to wrangle
 About the slightest fingle-fangle;
 455 While Lawyers have more sober Sense,
 Than to argue at their own Expence,
 To make the best Advantages
 Of others Quarrels, like the *Swiss*:

The *Spectator* observes, (N^o 13.) "That nothing is more usual
 " in *Westminster-Hall*, than to see a Couple of *Lawyers*, who have
 " been tearing one another to Pieces in Court, embracing one an-
 " other as soon as they are out of it." (See *Spectator*, N^o 21.
Tatler, N^o 42. *Ben Johnson's Masque of Gypsies*, &c. p. 76.)

ŷ. 453, 454. *We agree in nothing, but to wrangle—About the
 slightest fingle-fangle.*] The Squire in this Speech pays a true and
 worthy Compliment to the Professors of the Law; this obvious
 good Understanding among themselves makes them easy: and
 the Law ought to be held in Veneration, because it is not exposed
 to the Censure and Judgment of the Vulgar, (as other Profes-
 sions mentioned by *Ralpho* are) by the indiscreet Writings of its
Professors. (See ŷ. 483, &c.) No Wonder it is, that the Squire,
 by such fair and undeniable Arguments in their Favour, persuaded
 the Knight to apply to a *Lawyer* for Advice in his present Case,
 which undoubtedly required Relief and Satisfaction. (Mr. B.)

ŷ. 458. *Of others Quarrels like the Swiss.*] The Cantons of
Switzerland will, upon any reasonable Terms, allow any *Christian*
Princes to raise Soldiers among them; by which Means they are
 sure

And out of foreign Controversies,
 460 By aiding both Sides, *fill their Purses* ;
 But have no Int'rest in the Cause
 For which th' *engage*, and *wage the Laws* ;
 Nor further Prospect than their Pay,
 Whether they lose or win the Day.
 465 And though th' abounded in all Ages,
 With fundry learned *Clerks* and *Sages* ;
 Though all their Business be Dispute,
 Which Way they canvass ev'ry Suit ;
 Th' have no Disputes about their Art,

sure to be at Peace with all the neighbouring States, and at the same Time make a tolerable Provision for great Numbers of their People. But one *Swiss Regiment*, (as I am told) will not fight with another *Swiss Regiment*, on any Consideration. As they are all mustered, and exercised every *Sunday* ; so the whole Country, to a Man, are ever ready to fight. (Mr. B. of B.) They expect to have their Pay regularly ; “ otherwise (says Mr. Moll, “ *Geography*, p. 234. edit. 1701.) they are ready to make good “ the Proverb, *No Money, no Swiss.*” *Other Quarrels.* Edit. 16. 8. 1684.

ψ. 475. *The Galenist and Paracelsian.*] *Galen* was born in the Year 130. and lived to the Year 200. See a full Account of him, *Suidæ Lexicon*, vol. 1. p. 465. *Labbei Elog. Chronologic. Fabricii Bibliothec. Græc. lib. 4. cap. 17. to. 3 p. 510, 527. Chambers's Cyclopædia.*

Paracelsus was born the latter End of the 15th, and lived almost to the Middle of the sixteenth Century. (See *Collier's Dictionary.*) And though I have given a large Account of him in a Note, on part 2. canto 3. ψ. 627. I beg leave to add the following one, translated from the *French*, and communicated to me, by Miss *W*—— and Miss *E*——r *W*. two young Ladies, who are endued with all the Perfections of their Sex, and admired for their great Attainments in *polite Learning*, by all who have the Honour of their Acquaintance.

Que V. A. S. me permette de luy decire l'Épitaphe, &c.

“ Your serene Highness will permit me to relate to you an Epitaph, I saw against the Wall in the Church at *Saltsbourg*, of a
 “ Man much esteemed in *Germany*, and particularly in this Part
 “ of it.”

Conditur

470 Nor in *Polemics* controvert :
 While all Professions else are found
 With nothing but Disputes t' abound ;
 Divines of all Sorts, and Physicians,
 Philosophers, Mathematicians ;
 475 The *Galenist*, and *Paracelsian*,
 Condemn the Way each other deals in ;
 Anatomists dissect and mangle,
 To cut themselves out Work to wrangle ;
 Astrologers dispute their *Dreams*,
 480 That in their Sleeps they talk of *Schemes* :

Conditur, Hic, *Philippus Theophrastus*,
 Insignis Medicinæ Doctor, Qui Dira illa
 Vulnera, Lepram, Podagram, Hydropisim,
 Aliaque Insanabilia Corporis Contagia
 Mirificâ Arte Sustulit.

Ac bona Sua in Pauperes distribuenda
 Collocandaque honoravit.

Anno MDXLI Die xxiiij. Septemb.

Vitam cum Morte mutavit.

“ This suits but little with what I learnt concerning him in *France*,
 “ where he passes only for a *Quack*, desirous of binding the World
 “ by the extraordinary Advantages he promised them.”

“ This Impostor promised to every body the Secret of making
 “ Gold : and nevertheless died himself a Beggar, and in the Hof-
 “ pital of this very *Saltsbourg* : where the Wealth he left to the
 “ Poor, could be of no Use, but to add two Lines more to his
 “ Epitaph.

“ He boasted too, that it was in his Power to make the *Pope*,
 “ *Luther*, and the *Turk*, agree ; he was a wicked Man then, for
 “ he did not do it : I know no Quality he had to facilitate his
 “ doing it, but that he had no Zeal for any Party. In fine (says
 “ he) I have the Secret to make a Man live to one hundred and
 “ fifty, free from Diseases : and he himself died at Thirty-seven,
 “ loaded with Distempers : Nothing of all this persuades me in
 “ Favour either of his Probity or Erudition.”

(*Relations Historique de Voyages en Allemagne, &c.* par Cha. Patin,
 M. D. Lyon, 1676. Relation Quatrieme à S. A. Sne. Anthoine Ulric
 Duc de Brunswic, p. 286.)

And *Heralds stickle*, who got who,
So many hundred Years ago.

But Lawyers are too wise a Nation,
T' expose their Trade to Disputation ;
485 Or make the busy Rabble Judges
Of all their secret Piques and Grudges ;
In which, whoever wins the Day,
The whole Profession's sure to pay.
Beside, no Mountebanks, nor Cheats,
490 Dare undertake to do their Feats ;
When in all other Sciences
They swarm like *Insects*, and *increase*.

For what *Bigot* durst ever draw,
By inward Light, a *Deed in Law* ?
495 Or could hold forth, by Revelation,
An *Answer to a Declaration* !
For those that meddle with their Tools,
Will cut their Fingers, if they're Fools :
And if you follow their Advice,
500 In Bills, and Answers, and Replies ;
They'll write a Love-Letter in *Chancery*,
Shall bring her upon Oath to *answer ye*,
And soon reduce her to b' your Wife,

Dr. Quincy (See *Physical Dictionary*, p. 164.) distinguishes between *Galenical*, and *Chemical* Medicines : and observes, That the *Galenical* run much upon the multiplying of Herbs and Roots in the same Composition, seldom torturing them any other Way, than by Decoction : in Opposition to *Chemical* Medicines, which by the Force of Fire, and a great deal of Art, fetches out the Vertues of Bodies chiefly mineral into a small Compass. (For an Account of *Chemical Preparations*, the Reader, if he pleases, may

Or make her weary of her Life.

505 The *Knight*, who us'd with *Tricks* and *Shifts*
To edify by *Ralpho's Gifts*,
But in Appearance cry'd him down,
To make them better seem his own,
(All *Plagiary's* constant Course
510 Of *sinking*, when they *take a Purse*)
Resolv'd to follow his Advice,
But kept it from him by Disguise :
And, after stubborn Contradiction,
To counterfeit his own Conviction,
515 And, by Transition, fall upon
The Resolution, as his own.

Quoth he, this Gambol, thou advisest,
Is, of all others, the unwisest ;
For, if I think by Law to gain her,
520 There's nothing fillier, nor vainer.
'Tis but to hazard my Pretence,
Where nothing's certain, but th' Expence ;
To act against myself, and traverse
My Suit and Title to her Favours :
525 And if she should, which Heav'n forbid,
O'erthrow me, as the Fidler did ;

may consult *Paracelsus*, *Van Helmont*, *Lemery*, *Wilson*, *Dr. Freind*,
and *Boerhaave*, who have wrote professedly on that Subject.

ψ. 481.—*And Herald's stickle, who got who.*] See *Spectator*, N^o
446.

ψ. 507.—Cry'd him down.] Edit. 1678, 1684. Cry'd
them down, 1700, and following Editions.

ψ. 523, 524.—And traverse—My Suit—] See
Traverse, *Baily*, and *Jacob's Law Dictionary*.

What After-course have I to take,
 'Gainst losing all I have at Stake?
 He that with Injury is griev'd,
 530 And goes to Law, to be reliev'd,
 Is fillier than a sottish Chowse,
 Who, when a Thief has robb'd his House,
 Applies himself to Cunning-Men,
 To help him to his Goods agen;
 535 When all he can expect to gain,
 Is but to squander more in vain:
 And yet I have no other Way,
 But is as difficult, to play.
 For to reduce her, by main Force,
 540 Is now in vain; by fair Means, worse;
 But worst of all to give her over,
 Till she's as desp'rate to recover.
 For bad Games are thrown up too soon,
 Until th' are never to be won,
 545 But since I have no other Course,
 But is as bad t' attempt, or worse;
 He that complies against his Will,
 Is of his own Opinion still;
 Which he may adhere to, yet disown,
 550 For Reasons to himself best known;

ψ. 565. And for his bringing Custom in.] See Sir Roger L'Estrange's Fable of the Countryman and the Kid, (part 1. fab. 350.)

ψ. 573, 574. Most apt for what I have to do,—As Counsellor, and Justice do.] Who this Lawyer was, I am really at a Loss to understand: The Author of the printed Notes has pointed out E. P. Esq; as the Person intended by Mr. Butler: But I cannot give

But 'tis not to b' avoided now,
 For *Sidrophel* resolves to sue:
 Whom I must answer, or begin,
 Inevitably, first with him.
 555 For I've receiv'd Advertifement,
 By times enough, of his Intent;
 And knowing, he that first complains
 Th' Advantage of the Business gains;
 For Courts of Justice understand
 560 The Plaintiff to be eldest Hand;
 Who what he pleases may aver,
 The other, nothing till he swear:
 Is freely admitted to all Grace,
 And lawful Favour, by his Place:
 565 And, for his bringing Custom in,
 Has all Advantages to win.
 I, who resolve to oversee
 No lucky Opportunity,
 Will go to Council, to advise
 570 Which Way t' encounter, or surprise,
 And, after long Consideration,
 Have found out one to fit th' Occasion;
 Most apt for what I have to do,
 As Counsellor, and Justice too:

give into his Opinion; though his Character was not wholly unexceptionable, as appears from several Passages in Mr. *Walker's History of Independency*.) His great Business in his Profession, and the Posts that he filled, must take up too much of his Time, to suffer him to engage in the proper Business of a *Pettifogger*. He had been Commissioner of the Great Seal, worth 1500 *l.* a Year; and then, by an *Ordinance*, practised within the Bar, as one of the

575 And, truly so, no doubt, he was,
A Lawyer fit for such a Case.

An *old dull Sot*, who told the Clock,
For many Years at *Bridewell-dock*,
At *Westminster*, and *Hicks's-Hall*;
580 And *Hiccius Doctius* play'd in all;
Where, in all *Governments and Times*,
H' had been both *Friend* and *Foe* to Crimes,
And us'd two equal Ways of gaining,
By *bind'ring Justice*, or maintaining;

King's Council, worth 500 *l. per Annum*. He was afterwards *Postmaster* for all *Inland Letters*, worth 100 *l.* every *Tuesday Night*; and Attorney General to the *Commonwealth of England*. (See *History of Independency*, part 1. p. 143, 166, &c. edit. 1661.) and died in 1659, (as Mr. *Eachard* observes, *History of England*, vol. 2. p. 872.) worth sixty Thousand Pounds in Gold, in his Coffers, as was credibly reported: besides Lands of a great Value. Mr. *Whitlock* observes of him (*Memorials*, 2^d edit. p. 682.) "That he was a generous Person, faithful to the Parliament Interest, and a good Chancery Lawyer." Bishop *Tillotson*, as I am informed, by a worthy Gentleman, descended from him, lived with him as Chaplain: and he was a Man much esteemed in *Devonshire*, where he lived, (namely, at *Ford Abbey*, which he bought of Sir *Samuel Rosewell*, reputed by some the Hero of this Poem) for his hospitable and charitable Disposition. What Room then for fixing this Character upon him, rather than upon *Glyn*, or *Maynard*, who likewise complied with the Times?

I have been told, that one *Siderfin*, who lived in those Times, and raised considerable Fortunes in a low Way of Practice, has been reputed the *Lawyer*, sneered by our Poet.

Ibid. ———— *And as Justice too.*] As such, whoever he was, he might have deserved the Character of *John Taylor's Basket Justice*. (See his Poem intitled, *A Brood of Cormorants*. Works, p. 7.)

ψ. 577, 578. *An old dull Sot, who told the Clock, — For many Years at Bridewell-dock.*] Alluding probably to his Attendance at *Bridewell* when *Petty Criminals* were whipped, who would not, or could not commute their Whipping for a Sum of Money.

Dr. *Plot*, (see *History of Staffordshire*, chap. 8. sect. 66. p. 303. See

585 To many a Whore gave Priviledge,
 And whipp'd, for want of Quarteridge;
 Cart-loads of Bawds to Prison sent,
 For b'ing behind a Fortnight's Rent :
 And many a trusty Pimp and Croney,
 590 To Puddle-dock, for want of Money :
 Engag'd the Constable to seize
 All those that would not break the Peace ;
 Nor give him back his own foul Words,
 Though sometimes Commoners, or Lords,

See likewise *Spectator*, N^o 447.) makes mention of an *Idiot*, who daily amused himself, with always counting the Hour of the Day whenever the Clock struck : and, when it was spoiled by Accident, the *Idiot* continued to strike, and count the Hour without the Help of it.

ψ. 580. *And Hiccius Doctius play'd in all.*] An unintelligible Term used by Jugglers. See Preface to a Tract, intitled, *Hocus Pocus, Vulgar*, vol. 3. N^o 21. *Bibliothec. Pepysian*. Such a Lawyer as this would certainly have been banished out of Sir *Thomas More's Utopian Commonwealth*. (See Translation of the Second Book of his *Utopia*, printed 1624. p. 104.) *Hickius Dockius*, edit. 1678, 1684.

ψ. 584. *By hind'ring Justice, or maintaining.*] Judge *Bridlegoose's* Method (see *Rabelais*, book 3. chap. 39. p. 261.) seems to have been more equitable, who decided Causes and Controversies by the Chance and Fortune of the Dice. Or the *Russian* Custom of giving Judgment by Lot. (See Dr. *Giles Fletcher's Treatise of Russia*. Purchase, his *Pilgrims*, part 3. lib. 3. p. 434.) Or the Romantic Way of trying Causes in some Part of the *East-Indies*; the contending Parties putting their Bills into the Hand of *St. Thomas the Apostle*. (Sir *John Mandevile's Voyage*, &c. p. 208.)

ψ. 585. *To many a Whore gave Priviledge.*] Sir *Roger L'Estrange* observes, (*Reflection upon the Fable of the Crows and Pigeons*, part 1. fab. 386.) “ That set a *Kite* on the Bench, and 'tis forty to one, “ that he'll bring off a *Crow* at the Bar.”

ψ. 589. *And many a trusty Pimp and Croney, &c.*] * There was a Gaol for puny Offenders.

595 And kept 'em Prisoners of Course,
 For being *sober at ill Hours* ;
 That in the Morning he might free
 Or bind 'em over for his Fee.
 Made *Monsters fine*, and *Puppet-Plays*,
 600 For Leave to practise, in their Ways ;
 Farm'd out all Cheats, and went a Share
 With th' *Headborough* and *Scavenger* ;
 And made the Dirt i' th' Streets compound
 For taking up the public Ground :
 605 The *Kennel*, and the *King's Highway*,
 For being unmolested, pay,
 Let out the *Stocks*, and *Whipping-Post*,
 And *Cage*, to those that gave him most ;
 Impos'd a Tax on *Bakers Ears*,

* 595, 596. *And kept 'em Prisoners of Course,—For being sober at ill Hours.*] Of this Cast were the *Constable* and *Watchman*, (see Sir *Richard Steele's Comedy*, called, *The Lying Lovers*, edit. 1712. p. 57.) upon the Rencontre that happened between *Lovemore*, and young *Bookwit*.

Const. “ Where, where was this Clashing of Swords ? So-ho !
 “ Soho ! You Sir, what are you dead ? Speak, Friend, what are
 “ you afraid of ? If you are dead, the Law can take no Hold of
 “ you.

Watch. “ I beg your Pardon, Mr. *Constable*, he ought by the
 “ Law to be carried to the *Roundhouse*, for being dead at this Time
 “ of Night.”

Const. “ Then away with him, you three—and you, Gentlemen,
 “ follow me to find who killed him.”

* 599. *Made Monsters fine, and Puppet-Plays, &c.*] * He extorted Money from those that kept Shows.” (See *Don Quixote*, vol. 3. chap. 26. p. 259.)

There is a remarkable Account of *Biroche*, the famous *Puppet-Player* of *Paris*, who was taken up as a *Conjurer*, in one of the *Cantons* of *Switzerland*, (they taking his *Puppets* for so many little Devils) and he had certainly been condemned as such by the *Magistrates*,

610 And, for *false Weights*, on *Chandelers*;
Made *Viĉtuallers* and *Vintners* fine
For arbitrary *Ale* and *Wine*.

But was a kind and constant Friend
To all that *regularly* offend:

615 As *Residentiary Bawds*,
And *Brokers* that receive *ſtol'n Goods*;
That cheat in *lawful Mysteries*,
And pay *Church Duties*, and his *Fees*:
But was implacable and aukward

620 To all that *interlop'd* and *hawker'd*.

To this brave Man the Knight repairs
For Counſel in his *Law-Affairs*;
And found him mounted, in his *Pew*,
With *Books* and *Money* plac'd, for Shew,

Magiſtrates, had not *Monſieur Dumont*, a Colonel of a Regiment of *Swiſs*, interpoſed — who convinced them at laſt, that there was no *Witchcraft* in the Caſe. However, they inſiſted upon *Biroche's* paying the Charge of the Proſecution; which he not complying with, they *fined* him ſeverely by plundering his *Puppets*, and carrying off their fine Cloaths in Triumph; and putting him to the Expence of new dreſſing them, before they could appear in *Flanders*. (See *Count de Rochford's Memoirs*, 3d edit. p. 313.) &c.) Mr. *Addiſon* obſerves, (*Travels*, edit. 1705. p. 508.) that the Notion of *Witchcraft* prevails very much among the *Swiſs*. And the *Spectator*, (N^o 372.) that, in *Holland*, there is a *Tax* upon *Puppet Plays* for the induſtrious Poor.

ſ. 609. *Impos'd a Tax on Bakers Ears.*] That is, took a Bribe to ſave them from the Pillory.

The ancient Way of puniſhing *Bakers* for Want of Weight, was, by the *Tumbrel*, or *Cucking Stool*. This Punishment was inflicted on them in the Time of King *Henry the Third*, by *Hugh Bigod*, Brother to the Earl *Marſhal*. (*Hollingsbed's Chronicle*, vol. 2. p. 753. edit. 1577.)

ſ. 619. ——— *Auker'd.*] Edit. 1678, 1684.

ſ. 620. ——— *And hawker'd.*] See *Manley's Interpreter*. And *Cowel*. *Skinneri Etymolog. Junii Etymologic. Anglican.*

ſ. 624.

- 625 Like *Nest-Eggs* to make *Clients* lay,
 And for his false Opinion pay :
 To whom the Knight, with comely Grace,
 Put off his Hat, to put his Case :
 Which he as proudly entertain'd
 630 As th' other courteously strain'd ;
 And, to assure him 'twas not that
 He look'd for, bid him put on's Hat.
Quoth he, there is one *Sidrophel*,
 Whom I have cudgell'd——*Very well*.
 635 And now he brags t' have beaten me ;
Better, and better still, quoth he :
 And vows to stick me to a Wall,
 Where-e'er he meets me——*Best of all*.

ψ. 624, 625. *With Books and Money plac'd for Shew,—Like Nest-Eggs to make (lients lay.)*

*Discord's Apartment different was seen,
 He had a Lawyer been ;
 One that, if Fee were large, loudly could bawl ;
 But had a Cough o' th' Lungs, if small :
 And never car'd who lost, if he might win.
 His Shelves were crammi'd with Processes and Writs,
 Long Rolls of Parchment, Bonds, Citations, Wills ;
 Fines, Errors, Executions, and Eternal Chancery Bills.*

(*The Progress of Honesty*, p. 14.)

ψ. 645, 646. *Now, whether I should before-hand—Swear he robb'd me ?* —————] Thus, one *Harman*, a very wealthy Gentleman in *Northamptonshire*, was served by a Tenant. Mr. *Harman* hearing that his Tenant, who was in great Arrears, was going to a Fair with Money to buy Cattle, met him designedly upon the Road, told him he knew he had Money, and desired him to discharge some Part of his Arrears, which he did with some Difficulty. This coming to the Knowledge of Persons who were no Friends to *Harman*, they advised his Tenant to indict him for a Robbery upon the Highway, which he did, and Mr. *Harman* was condemned ; but pardoned at the Instance of one of the same Name, who was Secretary to the then Lord Treasurer ; for which
 Piece



'Tis true, the Knave has taken's Oath
 640 That I robb'd him—*Well done, in Troth.*
 When h' has confes'd, he stole my Cloak,
 And pick'd my Fob, and what he took ;
 Which was the Cause that made me bang him,
 And take my Goods again—*Marry hang him.*
 645 Now, whether I should before-hand
 Swear he robb'd me?—*I understand.*
 Or bring my *Action of Conversion*
 And *Trover* for my Goods?—*Ab Whoreson.*
 Or, if 'tis better to indite,
 650 And bring him to his Trial?—*Right ;*
 Prevent what he designs to do,
 And swear for th' State against him?—*True.*

Piece of Service, he left him his whole Estate, which was a very large one. See *Arthur Wilson's Account of it.* Bishop Kennet's *Complete History of England*, vol. 2. p. 787. edit. 1706.

Remarkable was the Custom of the *Ægyptians* with Regard to Theft and Robbery. Upon the Thief's discovering the Theft, and delivering the Money or Goods to the *Chief Priest*, the Person robbed was bound to return one fourth Part of the Money or Goods stolen to the Robber. (Vid. *Diodori Siculi Rer. Antiq. lib. 2. cap. 3. Jo. Fra. Pici Mirandulæ Exam. Doctrin. Vanitat. Gent. lib. 3. to 2. p. 652.*)

And 'tis observed of the *Cilicians*, that, with them, Robbery was esteemed honourable; and the Robber, if he was killed in Pursuit of Booty, was highly honoured after his Death. (*Sexti Philosophi Pyrrh. Hypotyp. lib. 3. edit. 1621. p. 154.*) See Sir Tho. Moor's *Proposal for the Punishment of Theft.* *Utopia*, book 1. p. 20, 21.

ψ. 647, 648. Or bring my *Action of Conversion* — And *Trover* for my Goods? — — — — —] An *Action of Trover*, from *Trouvir* to find, is an *Action* which a Man has against one, who, having found any of his Goods, refuses to deliver them upon Demand. *Baily's Dictionary.* *Jacob's Law Dictionary.*

ψ. 675.

Or, whether he that is Defendant,
 In this Case, has the better End on't ;
 655 Who, putting in a new Cross-Bill,
 May traverse the Action?—*Better still.*
 Then, there's a Lady too,—*I marry,*
 That's easily prov'd accessory ;
 A Widow, who, by solemn Vows
 660 Contracted to me, for my Spouse,
 Combin'd with him to break her Word,
 And has abetted all——*Good Lord!*
 Suborn'd th' aforefaid *Sidrophel,*
 To tamper w'th the *Dev'l of Hell;*
 665 Who put m' into a horrid Fear,
 Fear of my Life.—*Make that appear.*
 Made an Assault with Fiends and Men
 Upon my Body——*Good agen.*

¶. 675. *Sir, quoth the Lawyer, &c.]* The Knight's Queries, and the Lawyers's Answers, seem to have been artfully managed. The Knight has scarce told the Lawyer any Thing but Things false in Fact: How plausible has he made his own Case, and how black that of his Adversaries! though he himself was the most notorious Offender. This is a perfect Example of a Practice, than which nothing is more common in Life: *Plaintiffs* and *Defendants* generally represent their own Case with a fair Outside, and conceal what they think will impeach the Justness and Validity of it. From hence arise so many Law-Suits, and, from such partial Representations very often are their Disappointments occasioned.

It is observable, that the Knight put his Case, and proposed Remedies, more like a *Council*, than a *Client*; he has a Command of proper Law Terms, and seems not to be unexperienced in litigious Affairs. The Lawyer now gives his Advice, which proves to be agreeable to the Knight's Wishes and Sentiments; they thereupon part good Friends, and without any Wrangling, which is a Thing very rare with the Knight: The Lawyer concurs with the Knight's Opinion, of the Conveniencies of *Perjury* and *Forgery*,
 and

And kept me in a deadly Fright,
 670 And false Imprisonment, all Night.
 Mean while they robb'd me, and my Horse,
 And stole my Saddle.—*Worse and worse.*
 And made me mount upon the bare Ridge,
 T' avoid a wretcheder Miscarriage.
 675 Sir, *quoth the Lawyer*, not to flatter ye,
 You have as good and *fair a Battery*
 As Heart can wish, and need not shame
 The proudest Man alive to claim.
 For, if th'have us'd you, as you say;
 680 Marry, *quoth I*, God give you Joy;
 I would it were my Case, I'd give
 More than I'll say, or you'll believe:
 I would so trounce her, and her Purse,
 I'd made her kneel for bett'r or worse;

and conscientiously promises him his Service in the Maintenance of them. (Mr. B.)

†. 676. *You have as good and fair a Battery.*] This Battery was of the same Kind with that of Sir Andrew Ague Cheek's, (*Shakespeare's Twelfth Night*, act. 4. vol. 2. p. 519.) who, when he had struck *Sebastian*, (taking him for his sister *Viola*, who was disguised in Man's Cloaths) and *Sebastian* had returned his Compliments, threatens in the following Manner:

Sir Andr. "Nay let him alone, I'll go another Way to work with him; I'll have an *Action of Battery* against him, if there be any Law in *Illyria*: Though I struck him first, yet it's no Matter for that."

And probably our Lawyer would have defended it much like him, who, in Aggravation of the Defendant's Crime, in an *Action of Battery*, told the Judge, "That he beat his *Client* with a certain wooden Instrument, called an Iron Pestle."

†. 683. *I would so trounce her, and her Purse.*] The first Action brought in a matrimonial Case at Rome was by *Carvilius*, near 500 Years after the Building of that City. *Auli Gellii Noct. Attic. lib. 4. cap. 3.*

†. 685,

685 For Matrimony, and Hanging here,
 Both go by Destiny so clear,
 That you as sure may *pick and choose*,
 As *Cross I win*, and *Pile you lose*:
 And, if I durst, I would advance
 690 As much in *ready Maintenance*,
 As upon any Case I've known,
 But we that practise dare not own:
 The Law severely *contrabands*
 Our taking Bus'ness off *Men's Hands*;
 695 'Tis *common Barratry*, that bears
Point-blank an Action 'gainst our Ears,
 And crops them till there is not Leather;
 To stick a Pin in, left of either;
 For which, some do the *Summer-Sault*,
 700 And o'er the Bar, like Tumblers, vault.
 But you may swear at any Rate,

y. 685, 686. *For Matrimony, and Hanging here,—Both go by Destiny so clear.*] *Torquemeda* (see *Spanish Mandevile*, 4th Disc. fol. 102.) mentions a Person, who owned at the Gallows, "That it was his *Destiny to be hanged*."

With Regard to Matrimony, the young Fellow seems to have been of a different Opinion, (see *L'Estrange's Fables*, part 1. fab. 426.) who desired the Prayers of the Congregation, when he was upon the Point of Matrimony. See the Moral. So *Nerissa*, (see *Shakespeare's Merchant of Venice*, vol. 2. p. 39.) speaks in the same Style with our Poet:

"The ancient Saying is, No Heresy,

"*Hanging and Wiving goes by Destiny.*"

See what *Grace* says to *Winwife*, *Ben John's Bartholomew Fair*, act 4. sc. 3.

y. 695. *'Tis common Barratry.*] From *Barret*, a wrangling Suit. See *Statute of Champerty*, 33 Ed. 1, 2. *Skene de Verborum Significatione*. *Cowell's Interpreter*. *Manley, Wood's Institutes*, &c. p. 417. See *Barrater*. *Junii Etymologic. Anglican*.

y. 697. ———— *Till there is not Leather.*] Edit. 1678, 1684. *No Leather*, 1700, &c. y. 699,

Things not in Nature, *for the State*:

For, in all Courts of *Justice* here,

A Witness is not said to *swear*,

705 *But make Oath*, that is, in plain Terms,
To forge whatever he affirms.

(I thank you, *quoth the Knight*, for that,
Because 'tis to my Purpose pat——)

For Justice, though she's painted blind,

710 Is to the weaker Side inclin'd,

Like *Charity*; else *Right and Wrong*

Could never hold it out so long,

And, like blind Fortune, with a Slight,

Convey Men's Interest, and Right,

715 From *Stiles's Pocket*, into *Nokes's*,

As easily as *Hocus Pocus*:

Plays fast and loose, makes *Men obnoxious*,

And clear again, like *Hiccius Doctius*.

ψ. 699, 700. For which, some do the Summer-Sault, — And o'er the Bar, like Tumblers, vault.] Summer-Sault, (*Soubresalte*, Fr.) a Feat of Activity show'd by a Tumbler. Alluding to the Custom of throwing unfair Practitioners over the Bar. See *Chambers's Cyclopædia*, *Baily's Dict.* *Barclay's Argenis*, lib. 3. cap. 22. p. 392.

ψ. 716. As easily as *Hocus Pocus*.] “ In all Probability (says *Archbishop Tillotson*, *Discourse against Transubstantiation*) “ those “ common juggling Words, of *Hocus Pocus*, are nothing but a Cor- “ ruption of *Hoc est Corpus*, by Way of ridiculous Imitation of the “ *Priests of the Church of Rome*, in their Trick of *Transubstantiation*. “ Into such Contempt by this foolish Doctrine, and pretended Mi- “ racle of theirs, have they brought the most sacred and venerable “ Mystery of our Religion.”

See *Hocus Pocus Junior*, *Bibl. Pepysian*. *The Anatomy of Legerde- main, or the Art of Juggling*.

ψ. 717, 718. Plays fast and loose, makes men obnoxious, — And clear again ——] The crafty Part of the Profession are bantered

Then, whether you would take her Life,
 720 Or but recover her for *your Wife* ;
 Or be content with what she has,
 And let all other Matters pass,
 The Bus'ness to the Law's alone,
 The Proof is all it looks upon :
 725 And you can want no Witnesses,
 To swear to any Thing you please,
 That hardly get their mere *Expences*
 By *th' Labour of their Consciences* ;
 Or letting out, to Hire, their *Ears*
 730 To *Affidavit-Customers* :

bantered by the Clown, in *Shakespear*. (See *Measure for Measure*, act 3. vol. 1. p. 357.)

Mr. *Butler* may probably gird some of those reforming Gentlemen, who, during the Rebellion, divested Persons unexceptionable, of their Property, with a bad Character, and restored them to it with a good one at the Restoration. (See a remarkable Instance, *Impartial Examination of Mr. Neal's Third Volume of the History of the Puritans*, p. 145, 146.)

ψ. 723. ——— *Alone*.] In all Editions to 1704. inclusive. *All one*, in later Editions.

ψ. 725, 726. *And you can want no Witnesses, — To swear to any Thing you please.*] *Knights of the Post* were common in all Ages :

Non bene conducti vendunt perjuria testes :

Non bene selecti iudicis arca patet.

(*Ovidii Amor. lib. 1. el. 10. 37, 38.*)

John Taylor, the *Water Poet*, (see *Tract against Cursing and Swearing*, p. 50.) observes of them, “ That it is to be feared, that there
 “ are some that do make a Living or Trade of Swearing : As a Fel-
 “ low being asked once, of *what Occupation* he was ? made An-
 “ swer, that he was a *Witness* (Witness) which was one that for Hire
 “ would swear in any Man's Cause, be it right or wrong.” (See *Gusman de Alfarach*, or *Spanish Rogue*, folio 1630. part 2. p. 164.) And Mr. *Walker* observes (*History of Independency*, part 3. p. 27.)
 “ That the Council of State had Hundreds of Spies, and Intelli-
 “ gencers, *Affidavit-men*, and *Knights of the Post*.”

'Tis a Pity that the false Witnesses in those Times, (and all others) by whose Evidence People's Lives were taken away, did
 not

At inconsiderable Values,
To serve for *Jury-Men*, or *Tales*,
Although retain'd in the hardest Matters
Of *Trustees* and *Administrators*.

735 For that, *quoth he*, let me alone;
W' have Store of such, and all our own;
Bred up and tutor'd, *by our Teachers*,
The ablest of Conscience-stretchers.

That's well, *quoth he*, but I should guess,
740 By weighing all Advantages,
Your surest Way is first to pitch
On *Bongey*, for a *Water-Witch*;

not meet with the Fate of *Sophy*, a Woman, who giving false Evidence against *William Bardefius*, *Prætor* of *Amsterdam*, at the Instance of his great Enemy *Mr. Henry Theodorus*, Consul of that Place, in order to take away his Life: "had, May 3, 1561, her Tongue cut out, was then hanged, and her Body burnt, and publicly exposed."

(*Baker's History of the Inquisition*, p. 247.)

ŷ. 732. *To serve for Jury Men, or Tales.*] *Tales* is a Latin Word of known Signification: it is used, in our *Common-Law*, for a Supply of Men impanel'd upon a Jury, or Inquest, and not appearing, or challenged. For in these Cases the Judge, upon a Petition, granteth a Supply to be made by the *Sheriff*, of some Men there present equal in Reputation to those that were impanel'd. And hereupon the very Act of supplying is called, *A Tales de Circumstantibus*. When a whole Jury is challenged, they are called *Meliores*. (*Cowley's Interpreter*. *Wood's Institute of the Common Law*, p. 591. *Jacob's Law Dictionary*.)

ŷ. 737. *Bred up and tutor'd, by our Teachers.*] *Dr. Downing* and *Steph. Marshal*, who absolved the Prisoners, released at *Brentford* from their Oaths, as has been before observed.

ŷ. 742. *On Bongey, for a Water-Witch.*] * *Bongey* was a *Franciscan*, and lived towards the End of the thirteenth Century, a Doctor of Divinity in *Oxford*, and a particular Acquaintance of *Friar Bacon's*: In that ignorant Age, every Thing that seemed extraordinary was reputed Magic, and so both *Bacon* and *Bongey*

And, when y' have hang'd the Conjurer,
Y' have Time enough to deal with her.

745 In th' Int'rim spare for *no Trepan*
To draw her Neck into the *Banes* :
Ply her with *Love-Letters* and *Billets*,
And bait 'em well, for *Quirks* and *Quillets*,

gey went under the Imputation of studying the *Black Art*. *Bongey*, also publishing a Treatise of *Natural Magic*, confirmed some well-meaning credulous People in this Opinion; but it was altogether groundless, for *Bongey* was chosen Provincial of his Order, being a Person of most excellent *Parts* and *Piety*." See *Collier's Dictionary*, from *Pitts. De Illustribus Angliæ Scriptoribus*.

There was likewise "one *Mother Bongey*, who, in divers Books " set out with Authority, is registered or chronicled by the Name " of the *Great Witch of Rochester*." (See an Abstract of *Scot's History of Witchcraft. British Librarian*, N^o 4. for April 1737. p. 226.)

ψ. 747, 748. Ply her with *Love-Letters* and *Billets*, — And bait 'em well, for *Quirks* and *Quillets*.] The Word *Quillet* is often used by *Shakespeare*. In his *Love's Labour Lost*, act 3 vol. 2. p. 142. upon the King of *Navarre's* talking with his Company of Love, and *Dumont's* saying,

" Ay marry there——some Flattery for this Evil.——"

Longville answers,

" Oh! some Authority how to proceed,

" Some Tricks——some *Quillets* how to cheat the Devil."

The Earl of *Warwick* likewise uses the Word. (*Shakespeare's First Part of Henry the Sixth*, act 2. vol. 4. p. 138.)

" But in these nice sharp *Quillets* of the Law,

" Good Faith, I am no wiser than a *Daw*."

(See 2^d Part of *King Henry the Sixth*, act 3. p. 245.)

Timon———— " Consumptions sow

" In hollow Bones of Man, strike their sharp Shins,

" And marr Mens Sparring. Crack the Lawyer's Voice,

" That he may never more false Title plead,

" Nor sound his *Quillets* shrilly." —— (*Timon of Athens*, vol. 5.

p. 274.) And in his *Hamlet*, act 5. vol. 7. p. 347.

Hamlet, seeing the Grave-Digger digging up Sculls, says,

Ham. " Why may not that be the Scull of a Lawyer?

" Where be his *Quiddities* now? His *Quillets*? His Cases?

" His Tenures, and his Tricks?"

(See *Warner's Albion's England*, book 14. chap. 91. p. 369.)

Mr. *Peck* (in his *Explanatory and Critical Notes on Shakespeare's Plays*; see *New Memoirs on the Life of Milton*, p. 230.

upon

With Trains t' inveigle and surprise
 750 Her heedless *Answers* and *Replies* :
 And, if she miss the *Mouse-trap Lines*,
 They'll serve for other *By-Designs* ;
 And make an Artist understand
 To copy out her Seal, or Hand ;

upon the Passage above from *Love's Labour Lost*) observes,
 " That *Quillet*, as *Minsheu* says, is a *small Parcel*. ——— Here
 " we come to the Point. If we look into the Map of *Derby-*
 " *shire*, we find a Place called *Over-Seile*, which Parish, though
 " surrounded by *Derbyshire*, is yet a *Quillet*, or a small Parcel of
 " *Leicestershire*. The like may be observed of divers other
 " Places in other Counties. These *Quillets*, in all Sheriffs Aids,
 " Scutages, and the like, it should seem, were taxed, or pre-
 " tended to be taxed, sometimes with the one County, some-
 " times with the other, and sometimes with neither. Thus,
 " when the Sheriff of *Leicester* demanded those Aids of the Pa-
 " rish of *Over-Seile*, it is probable they answered, They be-
 " longed to *Derbyshire*, not to *Leicestershire*. Again, when the
 " Sheriff of *Derby* demanded those Aids, that they belonged to
 " *Leicestershire*, and not *Derbyshire*. And so, by this pretty Ar-
 " tifice, sometimes got excused from both, or at least attempted
 " so to do. ——— The Word is often used in our Author, and is
 " always used to signify a *Quirk of the Law*, or Quibble."

Dr. *Donne* (see Letter to his Sister, upon the Death of her
 Son. *Collection of Letters made by Sir Toby Mathew*, p. 345.)
 uses the Word in this Sense: " The Family would not think itself
 " the less, if any little *Quillet of Ground* had been conveyed from
 " it: nor must it, because a Clod of Earth, one Person of the
 " Family, is removed."

§. 754. *To copy out her Seal.*] Mr. *Selden* observes, (*Notes upon*
the Fourth Song of Drayton's Polyolbion, p. 69.) " That there were
 " no Seals before the *Conquest* in *England*: No King of this Land,
 " except the *Confessor*, before the *Conquest*, ever using, in their
 " Charters, more than Subscription of Name and Crosses."

" The Punishment, inflicted for counterfeiting another Man's
 " Seal, was no less than abjuring the Kingdom, or going into
 " perpetual Exile, as appears by Writ of King *John* to the She-
 " riff of *Oxford*, (*Dugdale's Antiquit. of Warwickshire*, p. 922.
 " Col. 1.) wherein the King commands the Sheriff to cause one
 " *Anketill Manvers*, who had been taken up for falsifying the
 " Seal of *Robert de Oldbridge*, to abjure the Realm; and to send
 " him without Delay to the Sea by some of his Officers, who
 " should see him go out of the Land." *Dissertation on the Anti-*

- 755 Or find void Places in the Paper
 To steal in something to *intrap her* ;
 Till with her *worldly Goods*, and *Body*,
 Spite of her Heart, she has endow'd ye :
 Retain all Sorts of *Witnesses*,
 760 That ply i' th' *Temples*, *under Trees* ;
 Or *walk the Round*, with *Knights o' th' Posts*,

quity and Use of Seals in England. By Mr. Lewis of Mergate,
 1740. p. 29.

Ibid. ———— Or *Hand*.] There have been Artists in this
 Way in all Ages. A remarkable Instance of this Kind was *Young*,
 the Forger of the *Flower-Pot Plot*, in the Reign of *William 3^d*,
 who was, I think, afterwards hang'd, for coining in *Newgate*. (See
 an Account of him, in the *Case of Blackhead and Young*.)

Her Grace the Duchess Dowager of *Marlborough* (see an *Ac-
 count of her Conduct*, 1742.) observes upon the Imprisonment of
 the Lord *Marlborough* for this Plot, “ That, to commit a Peer,
 “ there should be an Affidavit from some body of the Treason.
 “ Lord *Romney*, Secretary of State, sent for one *Young*, who was
 “ then in Gaol for Perjury and Forgery, and paid the Fine to
 “ make him what they call a legal Evidence; for the *Court Law-
 “ yers* said, *Young*, not having lost his Ears, was an irreproach-
 “ able Evidence.” Which verifies Sir *Roger L'Estrange's* Ob-
 servation (*Reflection on fable 386. part 1.*) “ That for a Knight
 “ of the Post, alluding to the Practice of those Times, it is but
 “ dubbing him with the Title of King's Evidence, and the Work
 “ is done.”

Nay sometimes, when there has been no Similitude of Hands,
 from that very Circumstance, Men of Dexterity have pretended to
 prove it the Person's Hand.

This was exemplified in the Case of an *Irish Physician*, in the
 Time of the *Popish Plot*, “ who was charged with writing a trea-
 “ sonable Libel, but denied the Thing, and appealed to the Un-
 “ likeness of the Characters. It was agreed, they said, That
 “ there was no Resemblance at all in the Hands: But the Doctor
 “ had two Hands, his *Physic Hand*, and his *Plot Hand*, and the
 “ one not one Jot like the other: Now this was the Doctor's Plot
 “ Hand; and they insisted upon it, that, because it was not like
 “ his Hand, it was his Hand.” (*L'Estrange's Moral to the Fable
 of a Christian and a Jew, part 2. fab. 202.*)

ψ. 760. *That ply i' th' Temples under Trees.*] Mr. *Oldham* al-
 ludes to this Practice, 13th Sat. of *Juvenal* imitated, p. 298.

*If Temple Walks, or Smithfield, never fail
 Of plying Rogues that set their Souls to Sale.*

About the cross-legg'd Knights, their Hosts ;
 Or wait for Customers between
 The Pillar-Rows in *Lincoln's-Inn* :
 765 Where *Vouchers, Forgers, Common-Bail,*
 And *Affidavit-Men* ne'er fail
 T' expose to Sale all *Sorts of Oaths,*
 According to *their Ears and Cloaths,*
To the best Passenger that bids a Price,
And make their Livelihood of Perjuries :
For God's Sake, why are you so delicate,
And think it hard to share the common Fate ?

ŷ, 762. *About the cross-legg'd Knights, their Hosts.*] He calls the Monuments of the old Knights lying *cross-legg'd Hosts* to the *Knights of the Posts* : alluding to the Proverb of *dining with Duke Humphrey*.—The Knights of the Post, walking in *Westminster-Abbey*, about Dinner-Time. (Mr. W.)

See the Proverb of *dining with Duke Humphrey* explained amongst the *London Proverbs, Fuller's Worthies*, p. 198. And a Poem intitled, *The Legend of the thrice honourable, ancient, and renowned Prince, his Grace, Humphrey, Duke of Saint Paul's Cathedral Walk, Surveyor of the Monuments, and Tombs of Westminster, and the Temple; Patron to the Perambulators of the Piazza's in Covent-Garden, Master of King's-Bench-Hall, and one of the College's Privy-Council.* (penes me.) The Author of *Chronic. Chronicor. Ecclesiastic.* lib. 2. p. 72. gives the following Account of the *cross-legg'd Knights*.

Sumptuosissima Titulo S. Sepulchri per Orbem Christianum erecta Cœnobia : in quibus hodieque videre licet militum illorum imagines, monumenta Tibiis in crucem transversis : Sic enim sepulti fuerunt, quotquot illo sæculo nomina bello sacro dedissent, vel qui tunc temporis crucem suscepissent.

ŷ. 767, 768. *T' expose to Sale all Sorts of Oaths,—According to their Ears and Cloaths.*] Lord Clarendon gives a remarkable Instance of this Kind. (*History of the Rebellion*, vol. 2. p. 355.) “ An Irishman of a very mean and low Condition, who afterwards acknowledged, That being brought to Mr. Pym, as an Evidence of one Part of the Charge against the Lord Lieutenant of Ireland, (viz. the Earl of Strafford) in a Particular, in which a Person of so vile a Quality would not be reasonably thought a competent Informer : Mr. Pym gave him Money to buy a Sattin Suit and Cloak ; in which Equipage he appeared at the Trial, and gave his Evidence.”—The like was practised in the Trial of Lord Stafford, for the *Popish Plot* (Mr. Carte's

Their only *necessary Tools*,
 770 Besides the *Gospel*, and their *Souls*.
 And, when y' are furnish'd with all *Purveys*,
 I shall be ready at *your Service*.

I would not give, quoth *Hudibras*,
 A Straw to understand a *Case*,
 775 Without the admirable Skill
 To *wind* and *manage it at Will*;
 To *veer*, and *tack*, and *steer a Cause*,
 Against the *Weather-gage of Laws*;
 And ring the Changes upon *Cases*,
 780 As plain as *Noses upon Faces*,
 As you have well instructed me,
 For which you've earn'd (here tis) your *Fee*;
 I long to practise your *Advice*
 And try the subtle *Artifice*;
 785 To bait a *Letter*, as you bid,
 As, not long after, thus he did:
 For, having pump'd up all his *Wit*,
 And hum'd upon it, thus he writ,

History of the Life of James, the First Duke of Ormond, vol. 2. p. 517.) by Mr. Hetherington, Agent to Lord Shaftsbury. See likewise *Impartial Examination of Mr. Neal's 4th Volume of the History of the Puritans*, p. 379.

ψ. 782. *For which you've earn'd (here 'tis) your Fee.*] The Beggar's Prayer for the *Lawyer* would have suited this Gentleman very well. (See the Works of J. Taylor, the *Water Poet*, p. 101.)
 “ May the Terms be everlasting to thee, thou Man of Tongue;
 “ and may Contentions grow and multiply, may Actions beget
 “ Actions, and Cases ingender Cases as thick as Hops; may every
 “ Day of the Year be a *Shrove-Tuesday*; let Proclamations forbid
 “ Fighting, to increase Actions of Battery; that thy *Cassock* may
 “ be three-piled, and the Welts of thy Gown may not grow
 “ thread-bare!”

An

An Heroical
E P I S T L E
O F
HUDIBRAS to his LADY.

I Who was once as great as *Cæsar*,
Am now reduc'd to *Nebuchadnezzar*;
And from as fam'd a Conqueror
As ever took Degree in War,
5 Or did his *Exercise in Battle*,
By you turn'd out to *Grass with Cattle*:
For since I am deny'd Access
To all my earthly Happiness,
Am fallen from the *Paradise*
10 Of your good *Graces*, and fair *Eyes*;
Lost to the World, and you, I'm sent
To everlasting Banishment;

This Epistle was to be the Result of all the fair Methods the Knight was to use in gaining the Widow: It therefore required all his Wit, and Dexterity, to draw from this artful Lady an unwary Answer. If the Plot succeeded, he was to compel her immediately, by Law, to a Compliance with his Desires. But the Lady was too cunning to give him such a Handle as he longed for: On the contrary, her Answer silenced all his Pretensions. (Mr. B.)

y. 2. *Am now reduc'd to Nebuchadnezzar.*] See *Daniel* iv. 32, 33. — *Webster's Display of suppos'd Witchcraft*, p. 91. to 97. inclusive.

Where all the *Hopes* I had t' *have won*
Your Heart, b'ing dash'd, will break my own.

- 15 Yet, if you were not so severe
 To pass your Doom before you hear,
 Youl'd find, upon my just Defence,
 How much y'have wrong'd my Innocence,
 That once I made a *Vow* to you,
 20 Which yet is unperform'd, 'tis true;
 But not, because it is unpaid,
 'Tis *violated*, though *delay'd*:
 Or, if it were, it is no Fault,
 So heinous as youl'd have it thought;
 25 To undergo the Loss of Ears,
 Like vulgar *Hackney Perjurers*:
 For there's a Difference in the Case,
 Between the Noble and the Base;
 Who always are observ'd t' have done't
 30 Upon as different an Account:
 The one for *great* and *weighty Cause*,
 To salve, in *Honour*, ugly *Flaws*;
 For none are like to do it sooner,
 Than those who are nicest of their Honour;
 35 The other, for *base Gain* and *Pay*,
Forswear, and *perjure by the Day*;
 And make th' *Exposing* and *Retailing*

¶ 53, 54. To make the Ears repair the Wrong — Committed by
 ab' ungovern'd Tongue.] Sir Hudibras seems to think it as unrea-
 sonable to punish one Member for the Fault of another, as the
Dutchman did the Application made to one Part, for the Cure of
 another. “ A Purse-proud *Dutchman* [4] is Rig. L'Estrange,
 Fables,

Their Souls, and Consciences, a *Calling*,
 It is no *Scandal*, nor *Aspersion*,
 40 Upon a *Great* and *Noble Person*,
 To say, he nat'rally abhorr'd
 Th' old-fashion'd Trick, *To keep his Word*,
 Though 'tis *Perfidiousness* and *Shame*,
 In meaner Men, to do the same:
 45 For to be able to *forget*
 Is found more useful to the *Great*,
 Than *Gout*, or *Deafness*, or *bad Eyes*,
 To make 'em pass for wond'rous wise.
 But though the *Law*, on *Perjurers*,
 50 Inflicts the *Forfeiture of Ears*;
 It is not *just*, that does exempt
 The *Guilty*, and *punish the Innocent*:
 To make the Ears repair the *Wrong*
 Committed by th' *ungovern'd Tongue*;
 55 And, when one Member is forsworn,
 Another to be cropt, or torn.
 And if you should, as you design,
 By Course of Law, recover mine,
 You're like, if you consider right,
 60 To gain but little Honour by't.
 For he that for his Lady's Sake
 Lays down his Life, or Limbs, at Stake,

Fables, part 2. fab. 313.) "was troubled with a *Megrim*; the Doctors prescribed him a Clyster, the *Patient* fell into a Rage upon't:
 "Why certainly these People are all mad, (says he) who talk of curing
 "a Man's Head at his Tail."

- Does not so much deserve her Favour
 As he that *pawns* his Soul to have her.
- 65 This y'have acknowledg'd I have done,
 Although you now disdain to own :
 But sentence what you rather ought
 T' esteem *Good Service*, than a *Fault*.
 Besides, *Oaths* are not bound to bear
- 70 That *Literal Sense* the Words infer :
 But, by the Practice of the Age,
 Are to be judg'd how far th'engage.
 And, where the Sense by Custom's checkt,
 Are found *void*, and of none *Effect*,
- 75 For no Man takes or keeps a *Vow*,
 But just as he sees others do ;
 Nor are th' oblig'd to be so brittle,
 As not to yield, and bow a little :
 For as best-temper'd Blades are found,
- 80 Before they break, to bend quite round ;
 So truest *Oaths* are still most tough,
 And, though they *bow*, are *breaking Proof*.
 Then wherefore should they not be allow'd
 In Love a greater Latitude ?
- 85 For, as the Law of Arms approves
 All Ways to Conquest, so should *Love's* ;
 And not be try'd to true or false,
 But make that justest that prevails :

* 113, 114. Or who, but Lovers, can converse,—Like Angels,
 by the Eye-Discourse ?] * Metaphysicians are of Opinion, that
 Angels, and Souls departed, being divested of all gross Matter,
 understand

For how can that which is above
 90 All *Empire, High and Mighty Love*,
 Submit its great Prerogative
 To any other Power alive?
 Shall Love, that to no Crown gives Place,
 Become the Subject of a Case?
 95 The *Fundamental Law of Nature*
 Be over-rul'd by those made after?
 Commit the Censure of its *Cause*
 To any, but its own great Laws?
 Love, that's the World's Preservative,
 100 That keeps all Souls of Things alive;
 Controuls the mighty *Pow'r of Fate*,
 And gives Mankind a longer Date;
 The Life of Nature, that restores,
 As fast as *Time* and *Death* devours;
 105 To whose Free-Gift the World does owe,
 Not only Earth, but Heaven too:
 For Love's the only Trade that's driven,
 The *Interest of State in Heav'n*,
 Which nothing, but the Soul of Man,
 110 Is capable to entertain.
 For what can Earth produce, but *Love*,
 To represent the *Joys above*?
 Or who, but *Lovers*, can converse,
 Like *Angels*, by the *Eye-Discourse*?

understand each other's Sentiments by *Intuition*, and consequently maintain a Sort of Conversation, without the Organs of Speech."

The

- 115 *Address, and compliment by Vision,*
Make Love, and court by Intuition?
 And burn in amorous Flames as fierce
 As those celestial Ministers?
 Then how can any Thing *offend,*
 120 In order to so great an *End?*
 Or Heav'n itself a Sin resent,
 That for its own Supply was meant?
 That merits, in a kind Mistake,
 A Pardon for th' Offence's Sake,
 125 Or, if it did not, but the *Cause*
 Were left to th' Injury of *Laws,*

The Correspondence by two Persons at a great Distance, mentioned by *Strada*, and quoted by the *Guardian*, (No. 119.) was much more extraordinary, than this Eye-Discourse of Lovers. He, in the Person of *Lucretius*, “ gives an Account of the *Chimerical* Correspondence between two Friends, by the Help of
 “ a *Loadstone*; which had such a Virtue in it, that it touched
 “ two several Needles. When one of these Needles so touched
 “ began to move, the other, though at never so great a Distance, began to move at the same Time, and in the same
 “ Manner. He tells us, that the two Friends, being each of
 “ them possessed of one of these Needles, made a Kind of Dial-
 “ Plate, inscribing it with four and twenty Letters, in the same
 “ Manner that the Hours of the Day are marked upon the ordinary Dial-Plate: They then fixed the Needles on each of
 “ these Plates, in such a Manner, that it could move round
 “ without Impediment, so as to touch any of the four and
 “ twenty Letters. Upon separating from one another, into distant Countries, they agreed to withdraw themselves punctually into their Closets at a certain Hour of the Day, and to
 “ converse with one another by Means of this their Invention. Accordingly, when they were some hundred Miles asunder,
 “ each of them shut himself up in his Closet at the Time appointed, and immediately cast his Eye upon his Dial-Plate: If
 “ he had a Mind to write any Thing to his Friend, he directed
 “ his Needle to every Letter that formed the Words which he
 “ had Occasion for, making a little Pause at the End of every
 “ Word,

What Tyranny can disapprove
 There should be *Equity* in Love?
 For Laws that are inanimate
 130 And feel no Sense of Love, or Hate;
 That have no Passion of their own,
 Nor Pity to be wrought upon;
 Are only proper to inflict
 Revenge, on Criminals, as strict:
 135 But to have *Power to forgive*
Is Empire, and Prerogative;
 And 'tis in Crowns a nobler Gem
 To grant a Pardon, than condemn.

“ Word, or Sentence, to avoid Confusion : The Friend at the same
 “ Time saw his own sympathetic Needle moving itself to every Let-
 “ ter, which that of his Correspondent pointed at. By this Means,
 “ they talked together across a whole Continent, and conveyed
 “ their Thoughts to one another in an Instant, over Cities, Moun-
 “ tains, Seas, or Deserts.”

ψ. 121. Or Heav'n itself a Sin resent, &c] * In regard Chil-
 dren are capable of being Inhabitants of Heav'n, therefore it
 should not resent it as a Crime to supply Store of Inhabitants for it.

ψ. 137, 138. And 'tis in Crowns a nobler Gem—To grant a Par-
 don, than condemn.] This was Part of Julius Cæsar's Character, as
 given us by Sallust, in his Comparison of M. Cato and C. Cæsar.
 (Bell. Catalinar. Sallustii Op. edit. varior. 1690. p. 139.) Cæsar
 beneficiis ac munificentia magnus habebatur, integritate vitæ Cato;
 ille mansuetudine & misericordia clarus factus; huic severitas digni-
 tatem addiderat. Cæsar, dando sublevando, ignoscendo; Cato
 nihil largiendo gloriam adeptus est. (See Spectator's Remark
 upon these two Characters, vol. 2. N^o. 169.) Vid. Heliodori
 Æthiopic. lib. 9. cap. 25. p. 453. edit. Lugduni, 1611. Barclay's
 Argenis, lib. 5. cap. 1. p. 572.

Isabella (see Shakespear's Measure for Measure, Works, vol. 1. p.
 366.) in pleading to Angelo, for her Brother's Life, seems to have
 been of this Opinion.

“ No Ceremonies (says she) that to great ones 'longs,
 “ Not the King's Crown, nor the deputed Sword,

“ Tho

Then, since so few do what they ought,
 140 'Tis great t' indulge a well-meant Fault ;
 For why should he who made Address,
 All humble Ways, without Success,
 And met with nothing in Return,
 But Insolence, Affronts, and Scorn,
 145 Not strive by Wit to countermine,
 And bravely carry his Design ?
 He who was us'd so unlike a Soldier,
 Blown up with *Philtres* of *Love-Powder* ?
 And, after *letting Blood*, and *Purging*,
 150 Condemn'd to *voluntary Scourging* :
 Alarm'd with many a horrid Fright,
 And claw'd by *Goblins* in the Night ;
 Insulted on, revil'd, and jeer'd,
 With rude Invasion of his Beard ;
 155 And, when your Sex was foully scandal'd,
 As foully by the Rabble handled :

“ The *Marshal's* Truncheon, nor the Judge's Robe,
 “ Become them with half so good a Grace, as Mercy doth.”

(See a remarkable Instance, in the Case of *Bonneval*, saved by *Cardinal Richlieu*. *La Belle Assemblée*, published 1738. vol. 2. p. 65.)

ψ. 148. *Blown up with Philtres of Love-Powder ?*] See *Eleanor Cobham's Heroical Epistle to Duke Humphrey*. *Drayton's Heroical Epistles*, folio 50. *Shakespeare's King Henry the Sixth*, 2d part, act 2. vol. 4. p. 211, 218. act 2. 228, 221. *Wieri de Præstigiis Dæmonum*, lib. 3. cap. 39. *Turkish Spy*, vol. 7. book 4. letter 5.

ψ. 173. *You would like Parthians, while you fly, &c.*] * *Parthians* are the Inhabitants of a Province in *Persia* : They were excellent *Horsemen*, and very exquisite at their *Bows* ; and it is reported of them, that they generally flew more upon their Retreat, than they did in the Engagement.”

Fiden-

Attack'd by despicable Foes,
 And drubb'd with mean and vulgar Blows;
 And, after all, to be debarr'd
 160 So much as standing on his Guard :
 When Horses, being *spurr'd* and *prick'd*,
 Have leave to *kick*, for being *kick'd*?
 Or why should you, whose *Mother-Wits*
 Are furnish'd with all Perquisites ;
 165 That with your *Breeding Teeth* begin,
 And *Nursing Babies*, that *lie* in ;
 B' allow'd to put all Tricks upon
 Our *Cully Sex*, and we use none?
 We, who have nothing but frail Vows,
 170 Against your Stratagems t' oppose,
 Or Oaths more feeble than your own,
 By which we are no less put down?
 You wound like *Parthians*, while you fly,
 And kill with a *Retreating Eye* :

Fidentemque fuga *Parthum*, versisque sagittis——

Virgilii Georgic. lib. 3. 31.

——Et missa *Parthi* post terga sagitta.

Lucan. Pharsal. lib. 1. 230.

Horatii Carm. 2. 13. 13, 14, 17, 18. Justinii Histor. lib. 41.
Gruteri Fax Art. to 3. par. 1. cap. 46. p. 515. Lewis's History of
the Parthian Empire, p. 4, 5.

The *Russians* and *Tartars* shoot forwards and backwards. See
 Dr. Giles Fletcher's *Account of Russia*. Purchase's *Pilgrims*, part 3.
 lib. 3. p. 437. And the Author of a Book, intitled, *A Discourse*
of the Original of the Cossacs, and Precopian Tartars, 1672, ob-
 serves, (p. 52.) "That the *Tartars* shoot their Arrows behind them,
 " with such Exactness as to hit those that pursue them at two hun-
 " dred Paces Distance."

Mr. Prior (as Mr. Warburton observes) borrowed this Thought to
 adorn his Ode on a Lady, that refused to continue a Dispute.

So when the *Parthian* turns his Steed, &c.

- 175 Retire the more, the more we press;
 To draw us into Ambushes :
 As *Pirates* all false Colours wear,
 T' intrap th' unwary Mariner :
 So Women, to surprise us, spread
 180 The *borrow'd* *Flags of White and Red* ;
 Display 'em thicker on their Cheeks,
 Than their old Grandmothers, the *Picts* ;
 And raise more Devils *with their Looks*,
 Than *Conjurers* less subtle Books.
 185 Lay Trains of *Amorous Intrigues*,
 In *Tow'rs*, and *Curls*, and *Perriwigs*,
 With greater Art and Cunning rear'd,
 Than *Philip Nye's Thanksgiving Beard*.
 Prepost'rously t' intice and gain
 190 Those to adore 'em they disdain ;
 And only draw 'em in to clog,
 With idle Names, a Catalogue.
 A Lover is, the more's he's brave,
 T' his Mistress, but the more a Slave ;

†. 188. *Than Philip Nye's Thanksgiving Beard.*] * One of the Assembly of *Divines*, very remarkable for the Singularity of his Beard."

Nye was a Leading *Independent* Preacher : " He was put into Dr. Featly's Living at *Aston*, and rode thither every Lord's Day in Triumph, in a Coach drawn with four Horses, to exercise there." (See *Levite's Scourge*, 1644. p. 61.)

There was a curious Pulpit and Paper War carried on (says Mr. Byron) between this *Saint* and *William Lilly the Conjuror*, about the Lawfulness of his Art, though *Lilly* was employed for the Service of the Parliament. Which Dispute (like many others) was interlarded with some pretty Epithets, personal Altercations, &c. " For *Nye* bleated forth his Judgment publicly against
 " *Lilly*;

195 And whatsoever she commands,
 Becomes a Favour from her Hands ;
 Which he's oblig'd t' obey, and must,
 Whether it be unjust, or just.
 Then, when he is compelled by her
 200 T' Adventures he would else forbear,
 Who, with his Honour, can withstand,
 Since Force is greater than Command ?
 And, when Necessity's obey'd,
 Nothing can be unjust or bad :
 205 And therefore when the mighty Pow'rs
 Of Love, *our great Ally, and Yours,*
 Join'd Forces not to be withstood
 By frail inamour'd Flesh and Blood ;
 All I have done, unjust or ill,
 210 Was in Obedience to your Will ;
 And all the Blame that can be due,
 Falls to your Cruelty and you.
 Nor are those Scandals I confess
 Against my Will and Interest.

“ *Lilly, and Astrology* : and in Return *Lilly* called *Nye* a *Jesuitical*
 “ *Presbyterian* ; (he was an *Independent*) and says, that to be quit
 “ with him, he urged Abbot *Causinus* the Jesuit's Approbation of
 “ *Astrology* ; and concluded, *Sic Canibus Catulos, &c.* (*Lilly's*
Life, p. 83)

At the Restoration, it was debated several Hours together, whether *Philip Nye*, and *John Goodwin*, should not be excepted for Life ; because they had acted so highly (none more so, except *Hugh Peters*) against the King ; and it came at last to this Result, That, if, after the first of *September*, the same Year, they should accept any Preferment, they should in Law stand, as if they had been excepted totally for Life. (*Wood's Athen. Oxon.* vol. 2. col. 369.)

- 215 More than is daily done of Course,
 By all Men, when they're under Force.
 Whence some, upon the Rack, confess
 What th' *Hangman and their Prompters please*;
 But are no sooner out of Pain,
 220 Than they deny it all again.
 But, when the Devil turns Confessor,
Truth is a Crime, he takes no Pleasure
 To hear, or pardon, like the *Founder*
Of Lyars, whom they all claim under.
 225 And therefore, when I told him none,
 I think it was the wiser done.
 Nor am I without Precedent,
 The first that on th' Adventure went;
 All Mankind ever did of Course,
 230 And daily does the same, or worse.
 For what *Romance* can shew a *Lover*,
 That had a *Lady to recover*,
 And did not steer a nearer Course,
 To fall a-board in his Amours?
 235 And what at first was held a Crime,
 Has turn'd to Honourable in Time.
 To what a Height did *Infant Rome*,
 By ravishing of Women, come?

ψ. 230. *And daily does.*] In all Editions to 1716. inclusive, *daily* do, 1726, &c.

ψ. 233. *And did not steer a nearer Course.*] This is true of some Romances, particularly of *Amadis de Gaul* and *Amadis of Greece*: but of no others that I know of.

ψ. 237. *To what a Height did Infant Rome, &c.*] * When *Romulus* had built *Rome*, he made it an *Asylum*, or Place of Refuge for all Malefactors, and others obnoxious to the Laws, to retire to; by which Means it soon came to be very populous; but

When Men upon their Spouſes ſeiz'd,
 240 And freely marry'd where they pleas'd:
 They ne'er *forſwore* themſelves, nor *ly'd*,
 Nor, in the Mind they were in, *dy'd*:
 Nor took the Pains t' *addreſs* and *sue*,
 Nor *play'd the Maſquerade* to wooe:
 245 Diſdain'd to ſtay for Friends Conſents,
 Nor juggled about Settlements;
 Did need no *License*, nor no *Prieſt*,
 Nor Friends, nor Kindred, to aſſiſt;
 Nor Lawyers, to *join Land and Money*,
 250 In th' *Holy State of Matrimony*,
 Before they ſettled Hands and Hearts,
 Till *Alimony*, or *Death*, *departs*:
 Nor would endure to ſtay until
 Th' had got the very *Bride's* good Will,
 255 But took a wiſe and ſhorter Courſe
 To win the Ladies, *down-right Force*:
 And juſtly made 'em Priſoners then,
 As they have, often ſince, us Men;
 With *Acting Plays*, and *Dancing Figs*,
 260 The luckieſt of all Love's Intrigues.
 And, when they had them at their Pleaſure,
 They talk'd of *Love*, and *Flames*, at Leiſure:

but when he began to conſider, that without Propagation it would ſoon be deſtitute of Inhabitants, he invented ſeveral fine Shows, and invited the young *Sabine* Women; then Neighbours to them; and, when they had them ſecure, they raviſhed them; from whence proceeded ſo numerous an Offspring."

ſ. 252. Till Alimony, or Death, *departs*.] * *Alimony* is an Allowance that the Law gives the Woman for her ſeparate Maintenance upon living from her Huſband. That and Death are reckoned the only Separations in a married State.

For, after *Matrimony's* over,
 He that holds out, but *Half a Lover*,
 265 Deserves, for ev'ry *Minute* more,
 Than *Half a Year* of Love before ;
 For which the Dames in Contemplation
 Of that best Way of Application,
 Prov'd nobler Wives than e'er were known,
 270 By *Suit*, or *Treaty*, to be won :
 And such as all Posterity
 Could never equal, nor come nigh.

For Women first were made for Men,
 Not Men for them.—It follows, then,
 275 That Men have Right to every one,
 And they no Freedom of their own :
 And therefore Men have Pow'r to chuse,
 But they no Charter to refuse.
 Hence 'tis apparent, that, what Course
 280 Soe'er we take to *your Amours*,
 Though by the indirectest Way,
 'Tis no *Injustice*, nor *foul Play* ;
 And that you ought to take that Course,
 As we take you, *for better or worse*
 285 And gratefully submit to those

†. 305, 306. ——— Some precious gifted Teachers, — Un-
 reverently reputed Leachers.] Sir Roger L'Estrange (*Key to Hudib-*
bras) mentions Mr. Case as one; and Mr. Butler, in his *Posthu-*
mous Works, mentions Dr. Burgess and Hugh Peters: And the
 Writer of *A Letter to the Earl of Pembroke*, 1647, p. 9. observes
 of Peters, " That it was offered to be publickly proved, That
 " he got both Mother and Daughter with Child " " I am glad
 (says an anonymous Person, *Thurloe's State Papers*, vol. 4. p. 734.)
 " to hear, that Mr. Peters shews his Head again; it was report-
 " ed

Who you, before another, chose.
 For why should ev'ry savage Beast
 Exceed his *Great Lord's Interest* !
 Have freer Pow'r, than he, in *Grace*
 290 *And Nature*, o'er the Creature has ?
 Because the Laws he since has made,
 Have cut off all the Pow'r he had ;
 Retrench'd the absolute Dominion
 That Nature gave him over Women ;
 295 When all his Pow'r will not extend
 One *Law of Nature* to suspend :
 And but to offer to repeal
 The smallest Clause is to repel.
 This, if Men rightly understood
 300 Their Privilege, they would make good ;
 And not, like Sots, permit their Wives
 T' incroach on their Prerogatives ;
 For which Sin they deserve to be
 Kept, as they are, in Slavery :
 305 And this some precious *gifted Teachers*,
 Unrev'rently reputed *Leachers*,
 And disobey'd in making Love,
 Have vow'd to all the World to prove,

“ ed here (*Amsterdam*, May 5, 1655.) that he was found with
 “ a Whore a Bed, and he grew mad, and said nothing, but
 “ O Blood, O Blood, that troubles me.” See more, *Committee*
Man curried, by S. S. 1647. 2^d part, act 2. p. 6. *A Quarrel be-*
tweixt Tower-hill and Tyburn. Collection of Loyal Songs, vol. 2.
 N^o 2. p. 4. *History of Independency*, part 2. p. 181. part 4. p. 15,
 &c. *Dialogue between Mr. Guthry and Mr. Giffan*, 1661, p. 22.

And make ye suffer, as you ought,
 310 For that uncharitable Fault.
 But I forget myself, and rove
 Beyond th' Instructions of my Love.
 Forgive me (*Fair*) and only blame
 Th' Extravagancy of my *Flame*,
 315 Since 'tis too much at once to show
 Excess of Love and Temper too.
 All I have said that's *bad and true*,
 Was never meant to aim *at you*;
 Who have so Sov'reign a Controul
 320 O'er that poor Slave of yours, *my Soul*;
 That, rather than to forfeit you,
 Has ventur'd *Loss of Heaven* too:
 Both with an equal Pow'r possess'd,
 To render all that serve you blest:
 325 But none like him, who's destin'd either
 To *have*, or *lose* you, both together.
 And if you'll but this Fault release,
 (For so it must be, since you please)
 I'll pay down all that Vow, and more,
 330 Which you *commanded*, and I *swore*,

ψ. 349. *Of all her Sex most excellent.*]

O Dido, *Primrose of Perfection*.

Cotton's *Virgil Travestie*, b. . (See *Don Quixote*, vol. 2. chap. 3, p. 45.)

ψ. 351. *Then gave it to his faithful Squire.*] The quaint Superscription of this famous Letter, and the solemn Manner of the Knight's delivering it, with Directions to his Squire, is very diverting. It puts me in Mind of the like Solemnity in *Don Quixote*, b. 3. chap. 11. p. 284. which if the Reader pleases to compare

And expiate upon my Skin
 Th' Arrears in full of all my Sin.
 For 'tis but just that I should pay
 Th' accruing Penance, for Delay,
 335 Which shall be done, until it move
 Your equal Pity, and your Love.
 The *Knight*, perusing this *Epistle*,
 Believ'd h' had brought her to his *Whistle*;
 And read it like a jocund Lover,
 340 With great Applause t' himself, twice over;
 Subscrib'd his *Name*, but at a fit
 And humble Distance to his *Wit*;
 And dated it with wond'rous Art,
 Giv'n from the Bottom of his Heart;
 345 Then seal'd it with his *Coat of Love*,
 A smoking Faggot,—and above,
 Upon a Scroll—I burn, and weep,
 And near it—For her Ladyship,
 Of all her Sex most excellent,
 350 These to her gentle Hands present.
 Then gave it to his faithful Squire,
 With Lessons how t' observe and eye her.

pare with the Scene before him, it may add to his Diversion; and he will be pleased to find, that our Knight exactly adheres to the Laws of Knight-Errantry. (Mr. B.)

ψ. 352. *With Lessons how t' observe and eye her.*] Don Quixote, when he sent his Squire Sancho to his Mistress Dulcinea del Toboso, (see Third Volume, chap. 10. p. 85.) gives him the following Directions: “Go then, auspicious Youth, and have a
 “Care of being daunted, when thou approachest the Beams of
 “that Refulgent Sun of Beauty—Observe and engrave in thy
 D d 4 “Memory

She first consider'd which was better,
 To send it back, or burn the Letter.
 355 But, gueſſing that it might import,
 Though nothing else, at leaſt her Sport,
 She open'd it, and read it out,
 With many a Smile and leering Flout :
 Reſolv'd to answer it in kind,
 360 And thus perform'd what ſhe deſign'd.

“ Memory the Manner of this Reception : mark whether her Co-
 “ lour changes upon the Delivery of thy Commiſſion : Whether
 “ her Looks betray any Emotion or Concern, when ſhe hears my
 “ Name. In ſhort, obſerve all her Actions, every Motion, every
 “ Geſture ; for, by the accurate Relation of theſe Things, I ſhall
 “ divine the Secrets of her Breſt, and draw juſt Inferences ſo far as
 “ this imports to my Amour.”



THE
LADY'S ANSWER
TO THE
KNIGHT.

THAT you're a *Beast*, and turn'd to *Grass*,
 Is no strange News, nor ever was,
 At least to me, who once, you know,
 Did from the Pound *replevin* you,
 5 When both your *Sword* and *Spurs* were won
 In Combat, by an *Amazon* :
 That *Sword*, that did (like Fate) determine
 Th' inevitable Death of *Vermine* ;
 And never dealt its furious Blows,
 10 But cut the Throats of *Pigs* and *Cows* ;
 By *Trulla* was, in *single Fight*,
 Disarm'd and wrested from its *Knight*,
 Your Heels *degraded* of your *Spurs*,
 And in the Stocks close Prisoners.

†. 4. *Did from the Pound replevin you.*] *Replevin*, the Releasing
 of Cattle, or other Goods distrain'd, with Surety to answer the
Distrainer's Suit. (See *Jacob's Law Dictionary*, and *Bailey*.)

†. 13. *Your Heels degraded of your Spurs.*] To this the Author of
Butler's Ghost refers, Canto 1. p. 89.

- 15 Where still they'd lain, in base Restraint,
 If I, in Pity of your Complaint,
 Had not, on honourable Conditions,
 Releas'd 'em from the worst of Prisons;
 And what Return that Favour met,
 20 You cannot (though you would) forget;
 When, being free, you strove t' evade
 The Oaths you had in Prison made;
 Forswore yourself, and first deny'd it,
 But after own'd and justify'd it:
 25 And, when y' had falsly broke one *Vow*,
 Absolv'd yourself, by *breaking two*.
 For while you sneakingly submit,
 And beg for Pardon at our Feet,
 Discourag'd by your guilty Fears,
 30 To hope for Quarter for your *Ears*;
 And, doubting, 'twas in vain to sue,
 You claim us boldly as your Due;
 Declare that Treachery and Force,
 To deal with us, is th' only Course;
 35 We have no Title nor Pretence
 To *Body, Soul, or Conscience*;

*You look, as if y' had something in ye,
 Much different from the Quondam Ninny,
 That sat with hamper'd Foot i' th' Stocks,
 Dispersing his insipid Jokes.*

And perhaps, as *Pertram* observes of *Parolles* the Coward, (see *Shakespear's* Play, intituled, *All's Well, that ends well*, act 4.) "His Heels deserved it, for usurping his Spurs so long."

In *England*, when a Knight was degraded, his gilt Spurs were beaten from his Heels, and his Sword taken from him, and broken. (See Sir *William Segar's* Book, *Of Honour Civil and Military*, lib.

- But ought to fall to that Man's Share
 That claims us for his proper Ware.
 These are the Motives, which, t' induce,
 40 Or fright us into Love, you use.
 A pretty new Way of *Gallanting*,
 Between *Solliciting* and *Ranting*;
 Like sturdy Beggars, that intreat
 For *Charity* at once, and *threat*.
 45 But, since you undertake to prove
 Your own Propriety in Love,
 As if we were but *lawful Prize*
 In *War* between two Enemies;
 Or *Forfeitures*, which ev'ry Lover,
 50 That would but sue for, might recover;
 It is not hard to understand
 The *Myst'ry* of this bold Demand;
 That cannot at our Persons aim,
 But something capable of Claim.
 55 'Tis not *those paultry counterfeit*
French Stones, which in our Eyes you set,
 But our *right Diamonds*, that inspire
 And set your am'rous Hearts on Fire:

lib. 2. chap. 13. p. 75. *Selden's Titles of Honour*, 2d edit. 2d part, chap. 5. p. 787.)

ŷ. 43, 44. *Like sturdy Beggars that intreat—For Charity at once, and threat.*] 'Tis observed of the *Beggars* in *Spain*, that they are very proud, and, when they ask an Alms, 'tis in a very imperious and domineering Way. (See *Lady's Travels into Spain*, part the last, p. 228.)

ŷ. 57. *But our right Diamonds, that inspire.*] The *Tatler* seems in one Instance to be of a different Opinion. (N^o 151.) "What
 "Jewel

Nor can those false *St. Martin's Beads*
 60 Which on our Lips you lay for *Reds*,
 And make us wear like *Indian Dames*,
 Add Fuel to your scorching Flames :
 But those *true Rubies* of the Rock,
 Which in our Cabinets we lock.
 65 'Tis not those *Orient Pearls*, our Teeth
 That you are so transported with ;
 But those we wear about our Necks,
 Produce those amorous Effects.
 Nor is't those *Threads* of Gold, our *Hair*,
 70 The *Perriwigs* you make us wear ;
 But those bright *Guineas* in our Chests,
 That light the Wild-fire in your Breasts.
 These Love-tricks I've been vers'd in so,
 That all their fly *Intrigues* I know,
 75 And can unriddle by their *Tones*,
 Their *Mystic Cabals*, and *Jargones* :
 Can tell what Passions, by their Sounds,
 Pine for the Beauties of my Grounds ;
 What Raptures fond and amorous
 80 O' th' *Charms* and *Graces* of my House ;

“ Jewel (says he) can the charming *Cleora* place in her Ears, that
 “ can please her Beholders so much as her Eyes ?—The Cluster of
 “ Diamonds upon her Breast can add no Beauty to the fair Chest of
 “ Ivory that supports it ; it may indeed tempt a Man to steal a Wo-
 “ man, but not to love her.”

ψ. 61. *And make us wear, like Indian Dames, &c.*] Who wore
 Stones hung at their Lips. (Mr. W.) The *Brasilians* do so, as
Maffeus affirms. *Purchase's Pilgrims*, vol. 5. b. 9. p. 906.
 See *Knivet's Account*, *ibid.* vol. 4. p. 1225 ; and an Account of
 the

What *Extasy*, and *scorching Flame*,
Burns for my *Money*, in my *Name*:

What, from th' unnatural Desire
To *Beasts* and *Cattle*, takes its Fire ;
85 What *tender Sigh*, and *trickling Tear*,
Longs for a *Thousand Pounds a-Year* ;
And languishing *Transports* are fond
Of *Statute*, *Mortgage*, *Bill* and *Bond*.

These are th' *Attracts* which most Men fall
90 Inamour'd, at first Sight, withal ;
To these th' address with *Serenades*,
And court with *Balls* and *Masquerades* ;
And yet, for all the yearning Pain
Y'have suffer'd for their Loves, in vain ;
95 I fear they'll prove so nice and coy,
To *have*, and *t' hold*, and to *enjoy* ;
That, all your *Oaths* and *Labour* lost,
They'll ne'er turn *Ladies of the Post*.
This is not meant to disapprove
100 Your Judgment, in your Choice of Love ;
Which is so wise, the greatest Part
Of Mankind study't as an Art ;

the several Nations, that wear Stones in their Lips. Dr. Bulwer's
Artificial Changeling, sc. 11.

† §. 65. 'Tis not those *Orient Pearls*, our *Teeth*, &c.] In the History of *Don Fenise*, a Romance, translated from the *Spanish* of *Francisco de Las Coveras*, 1651, *Don Antonio*, speaking of his Mistress *Charity*, p. 269, says, " My Covetousness, exceeding my Love, counsell'd me, That it was better to have Gold in Money, than in Threads of Hair : and to possess *Pearls* that resembled Teeth, than Teeth that were like Pearls."

For Love should, *like a Deodand*,
 Still fall to th' Owner of the Land:
 105 And, where there's Substance for its Ground,
 Cannot but be more firm and sound,
 Than that which has the flighter Basis
 Of *airy Virtue, Wit, and Graces* ;
 Which is of such thin Subtlety,
 110 It steals and creeps in at the Eye,
 And, as it can't endure to stay,
 Steals out again, *as nice a Way*.
 But Love, that its Extraction owns
 From solid *Gold*, and *precious Stones*,
 115 Must, like its shining Parents, prove
 As *Solid*, and as *Glorious Love*.
 Hence 'tis, you have no Way t' express

ψ. 103. ———— *Like a Deodand.*] A Thing given, or rather forfeited to God, for the Pacification of his Wrath in Case of Misadventure. See *Manley's Interpreter*. *Jacob's Law Dictionary*. *Wood's Institute of the Common Law of England*, p. 212, 213.

ψ. 123, 124. *This is the Way all Parents prove,—In managing their Children's Love.*] The Author of the *Devil upon Two Sticks* gives an Instance of this, in the Case of a delicate young Lady, whom her prudent Parents prostituted to the Embraces of an old Brute. “The Beastly Sot (says he) was Rival to one of a very agreeable Character: their Fortunes were equal; but, I dare say, you'll laugh at the Merit which preferred this Worthy to the Choice of the Mother: You must know he had a Pigeon-House upon his Estate, which the other had not: This turned the Balance in his Favour, and determined the Fate of that unfortunate Lady.” (See *Tatler*, N^o 185, 188. *Spectator*, N^o 15. N^o 181.)

ψ. 127. *Cast Earth to Earth, as in the Grave.*] Alluding to the Burial-Office, which was scandalously ridiculed in those Times. One Brook, a London Lecturer, at the Burial of Mr. John Gough of St. James's,

Our *Charms* and *Graces*, but by these :
 For what are *Lips*, and *Eyes*, and *Teeth*,
 120 Which *Beauty* invades, and *conquers with*;
 But *Rubies*, *Pearls*, and *Diamonds*,
 With which, a *Philtre Love* commands ?
 This is the Way all Parents prove,
 In managing their Children's Love,
 125 That force 'em t' intermarry and wed,
 As if th' were *bu'ring of the Dead*.
 Cast *Earth to Earth*, as in the *Grave*,
 To join in Wedlock all they have :
 And, when the Settlement's in Force,
 130 Take all the rest, *for better or worse* :
 For Money has a Power above
 The *Stars*, and *Fate*, to manage *Love*;

James's, Duke's Place, within Aldgate, London, used the following Words :

*Ashes to Ashes, Dust to Dust ;
 Here's the Pit, and in thou must.*

Mercurius Rusticus, N^o 9. p. 97.

Mr. Cheynel behaved as remarkably at the Funeral of Mr. Chillingworth. After a reflecting Speech upon the Deceased, he threw his Book, intitled, *The Religion of Protestants, a safe Way to Salvation*, into the Grave, saying, " Get thee gone, thou cursed Book, " which has seduced so many precious Souls : *Earth to Earth, Dust to Dust* : Get thee into the Place of Rottenness, that thou mayst " rot with the Author, and see Corruption." (Mr. Neal's *History of the Puritans*, vol. 3. p. 102. from *Chillingworth's Life*, p. 314.)

ψ. 131, 132. *For Money has a Pow'r above—The Stars, and Fate, to manage Love.*] See *Butler's Ghost*. Canto 1. p. 61. How small a Matter will sometimes preponderate in this Case, appears from the *Spectator* (N^o 15) who mentions a young Lady, who was warmly solicited by a Couple of importunate Rivals, who, for many Months together, did all they could to recommend them-

- Whose Arrows learned Poets hold,
 That never miss, are *tipp'd with Gold*.
- 135 And, though some say, the Parents Claims
 To make Love in their Children's Names,
 Who, many Times, at once provide
 The *Nurse, the Husband, and the Bride*;
 Feel *Darts and Charms, Attracts and Flames*,
- 140 And *woo and contract in their Names*:
 And, as they *christen*, use to marry 'em,
 And, like their *Gossips*, answer for 'em.
 Is not to give in Matrimony,
 But *sell and prostitute* for Money.
- 145 'Tis better than their own Betrothing,
 Who often do't for worse than nothing:
 And, when they're at their own Dispose,
 With greater Disadvantage choose.
 All this is right; but, for the Course
- 150 You take to do't, by Fraud, or Force,
 'Tis so ridiculous, as soon
 As told, 'tis never to be done,
 No more than *Setters can betray*,
 That tell what Tricks they are to play.
- 155 *Marriage* at best is but a Vow,
 Which all Men either *break, or bow*:

themselves, by Complacency of Behaviour and Agreeableness of Conversation. At length, when the Competition was doubtful, and the Lady undetermined in her Choice; one of the young Lovers luckily bethought himself of adding a supernumerary Lace to his Liveries, which had so good an Effect, that he married her the very Week after.

Then what will those forbear to do,
 Who *perjure*, when they do but *woo*?
 Such as before-hand *swear and lye*,
 160 For *Earnest* to their Treachery:
 And, rather than a Crime confess,
 With *greater* strive to make it *less*:
 Like *Thieves*, who, after Sentence past,
 Maintain their Innocence to the last:
 165 And when their Crimes were made appear,
 As plain as Witnesses can swear;
 Yet, when the Wretches come to die,
 Will take upon their Death a Lye.
 Nor are the Virtues, you confess'd
 170 T' your Ghostly Father, as you guess'd,
 So slight, as to be justify'd,
 By being, as shamefully deny'd.
 As if you thought your Word would pass,
 Point-blank, on both Sides of a Case;
 175 Or Credit were not to be lost,
 B' a *brave Knight Errant of the Post*,
 That *eats*, perfidiously, *his Word*,
 And *swears his Ears, thro' a two Inch Board*:
 Can own the same Thing, and disown,
 180 And *perjure* Booty, *Pro and Con*:

y. 133. *Whose Arrows, learned Poets hold, &c.*] * The Poets
 feign *Cupid* to have two Sorts of Arrows, the one tipped with
Gold, and the other with *Lead*: the *Golden* always inspire and in-
 flame *Love* in the Persons he wounds with them; but, on the con-
 trary, the *Leaden* create the utmost Aversion and Hatred. With
 the first of these he shot *Apollo*, and with the other *Daphne*, accord-
 ing to *Ovid*.

Can make the *Gospel* serve his Turn,
 And help him out, to be forsworn ;
 When 'tis laid *Hands upon, and kist,*
To be betray'd, and sold like Christ.

- 185 These are the Virtues, in whose Name,
 A Right to all the World you claim,
 And boldly challenge a Dominion,
 In *Grace* and *Nature*, o'er all Women :
 Of whom no less will satisfy,
 190 Than all the Sex, your Tyranny.
 Although you'll find it a hard Province,
 With all your crafty Frauds and Covins,
 To govern such a num'rous Crew,
 Who, one by one, now govern you :
 195 For if you all were *Solomons*,
 And *Wise* and *Great* as he was once,
 You'll find they're able to subdue
 (*As they did him*) and baffle you.
 And, if you are impos'd upon,
 200 'Tis by your own Temptation done,
 That with your Ignorance invite,
 And teach us how to use the Slight.
 For when we find y' are still more taken

ψ. 183. *When 'tis laid Hands upon, and kist.*] The Way of taking an Oath is by laying the Right-hand upon the Four *Evangelists*, which denominates it a *Corporal Oath*. This Method was not always complied with in those iniquitous Times.

In the Trial of Mr. *Christopher Love*, in the Year 1651, one *Jaquel*, an Evidence, laid his Hand upon his Buttons, and not upon the Book, when the Oath was tendered him. And, when he was questioned for it, he answered, *I am as good as under an Oath.* (*Abridgement of the State Trials*, vol. 1. part 2. 8vo. 1720. p. 602.)

- With false Attracts of our own making,*
 205 Swear that's a *Rose*, and that's a *Stone*,
 Like *Sots*, to us that laid it on ;
 And what we did but slightly prime,
 Most ignorantly daub in Rhime ;
 You force us, in our own Defences,
 210 To *copy Beams* and *Influences* ;
 To lay *Perfections* on the *Graces*,
 And draw *Attracts* upon our Faces ;
 And, in Compliance to your Wit,
 Your own false Jewels counterfeit.
 215 For, by the Practice of those Arts,
 We gain a greater Share of Hearts ;
 And those deserve in Reason most,
 That greatest Pains and Study cost :
 For great Perfections are, like Heav'n,
 220 Too rich a Present to be given.
 Nor are those *Master-Strokes of Beauty*
 To be perform'd without *hard Duty* ;
 Which, when they're nobly done, and well,
 The simple Natural excell.
 225 How fair and sweet the *Planted Rose*
 Beyond the *Wild* in Hedges grows !

p. 602.) And in the Trial of the brave Colonel *Morrice* (who kept *Pontefract Castle* for the King) at *York*, by *Thorp* and *Puleston*, when he challenged one *Brook*, his professed Enemy : The Court answered, He spoke too late, *Brook* was sworn already. *Brook*, being asked the Question, whether he were sworn or no, replied, He had not yet kissed the Book. The Court answered, That was no Matter, it was but a Ceremony, he was recorded sworn, and there was no speaking against a Record. (*Walker's History of Independency*, part 2, p. 250.)

- For, without Art, the noblest Seeds
 Of Flow'rs degen'rate into Weeds.
 How dull and rugged, e're 'tis ground,
 230 And polish'd, looks a Diamond?
 Though Paradise were e'er so fair,
 It was not kept so, without Care.
 The whole World, without *Art* and *Dress*,
 Would be but one great *Wilderness*;
 235 And Mankind but a savage Herd,
 For all that Nature has conferr'd.
 This does but *rough-hew* and *design*,
 Leaves *Art* to *polish* and *refine*.
 Though Women first were made for Men,
 240 Yet Men were made for them agen:
 For when (*out-witted by his Wife*)
 Man first turn'd *Tenant*, but *for Life*;
 If Women had not interven'd,
 How soon had Mankind had an End!
 245 And that it is in *Being* yet,
 To us alone, you are in *Debt*.
 And where's your Liberty of Choice,
 And our unnatural *No Voice*?
 Since all the *Privilege* you boast,
 250 And falsly *usurp'd*, or *vainly lost*,
 Is now our Right; to whose *Creation*
 Your owe your *happy Restoration*.

†. 277. *While, like the mighty Prester John, &c.*] * *Prester John*, an absolute *Prince*, Emperor of *Abyssinia* or *Æthiopia*. One of them is reported to have had seventy Kings for his Vassals, and so superb and arrogant, that none durst look upon him without his Permission. See *Browne's Vulgar Errors*, book, 6. chap. 10.

And if we had not weighty *Cause*
 To not appear, in making Laws,
 255 We could, in spite of all your *Tricks*,
 And *shallow formal Politics*,
 Force you our *Managements* t' obey,
 As we to yours (in Shew) give way.
 Hence 'tis that, while you vainly strive
 260 T' advance your *high Prerogative*,
 You basely, after all your *Braves*,
 Submit and own yourselves our *Slaves* ;
 And 'cause we do not make it known,
 Nor publicly our *Int'rests* own ;
 265 Like Sots, suppose we have no *Shares*
 In *ord'ring* you, and your *Affairs* :
 When all your *Empire* and *Command*
 You have from us, at *second Hand* :
 As if a *Pilot*, that appears
 270 To sit still only, while he steers,
 And does not make a *Noise* and *Stir*,
 Like ev'ry common *Mariner*,
Knew nothing of the Card, nor Star,
 And did not guide the *Man of War* :
 275 Nor we, because we don't appear
 In *Councils*, do not govern there :
 While, like the mighty *Prester John*,
 Whose Person none dares look upon,

p. 353. See the various Interpretations of his Name, *Ludolfi Hi-*
stor. Æthiopic, lib. 2. cap. 1. sect. 13. id. *ibid.* sect. 123. Sir
John Mandevile's Voyage and Travels, edit. 1727. chap. 27, 28,
 29. *Spanish Mandeville*, 2d book, folio 55, 56, 57. *The Voyage*
and Adventures of Hernando Mendez Pinto, chap. 3. p. 5. *Pur-*
chase's

But is preserv'd in *close Disguise*,
 280 From being made *cheap to vulgar Eyes*,
 W' enjoy as large a Pow'r unseen,
 To govern him, as he does Men :

chase's Pilgrims, part 2. lib. 7. chap. 5. p. 1127. *J. Taylor's Works*, p. 166. *Heylin's Cosmography*, 1670. p. 986. *Collier's Dictionary*.

*But, if his Purpose do not vary,
 He means to fetch one more Vigary,
 To see, before his coming back,
 The mighty Bounds of Prester Jack.*

Mr. W. Austin's *Panegyric Verses upon T. Coryatt, and his Crudities*. See likewise *J. Donne's*.

℥. 278, 279, 280. *Whose Person none dares look upon, — But is preserv'd in close Disguise, — From being made cheap to vulgar Eyes.*] Sir Francis Alvarez, a Portugal Priest, in his *Voyage to the Court of Prete Janni*, (see *Purchase's Pilgrims*, part 2. p. 1082.) observes " That he commonly sheweth himself thrice a Year, on
 " *Christmas Day*, on *Easter Day*, and on *Holy Rood Day* in *September*. And the Cause why he thus sheweth himself thrice is be-
 " cause his Grandfather, whose Name was *Alexander*, was kept
 " three Years secret after his Death by his Servants who governed
 " the Country all the mean while: *For, until that Time, none of the*
 " *People might see their King*; neither was he seen of any, but a few
 " of his Servants. And, at the Request of the People, the Fa-
 " ther of *David*, one of their Emperors, shewed himself three Days;
 " and this King also doth the like." See *Le Blanc's Voyages and Travels*, part 2. chap. 11. p. 227.

℥. 283, 284. *And, in the Right of our Pope Joan, — Make Emperors at our Feet fall down.*] This is a notable Gird upon Pope Alexander the Third, who had a Meeting with the Emperor *Frederic Barbarossa*, at *Venice*. (Sir W. Segar says, in the Year 1166. Sir Paul Ricaut in the Year 1177.) The following Account of which is given by Sir W. Segar. (*Of Honour Military and Civil*, chap. 27. p. 152.) " The Emperor being arrived at *Venice*, the Pope
 " was set in a rich Chair at the Church Door. — Before the
 " *Pope's Feet* a Carpet of Purple was spread upon the Ground;
 " the Emperor, being come to the said Carpet, forthwith fell down,
 " and from thence (upon his Knees) went towards the Pope to
 " kiss his Feet; which done, the Pope with his Hand lifted him up.
 " From thence they passed together unto the Great Altar, in
 Saint

And, in the Right of our *Pope Joan*,
 Make *Emp'rors* at our Feet fall down;
 285 Or *Joan de Pucel's* braver Name
 Our Right to *Arms* and *Conduct* claim;

“*Saint Mark's Church*, whereon was set the Table of Precious
 “*Stones*, which at this Day is reputed one of the greatest Treasures
 “in *Europe*. Some have reported, that the Emperor did prostrate
 “himself before the Altar, and the Pope set his Foot on his Neck:
 “While this was a doing, the Clergy sung the Psalm of *David*,
 “which saith, *Super Aspidem & Basiliscum ambulabis*; which the
 “Emperor hearing, said, *Non Tibi, sed Petro*: The Pope answered,
 “*Et Mihi, et Petro*.” (See Sir Paul Rycaut's *History of the Popes*,
 p. 246. Mr. L. Howel's *History of the Pontificate*, p. 341. *Wolffii*
Lectio. Memorab. par. 1. p. 375. par. 2. p. 425. *Fougasse's Hi-*
story of Venice, by Shute, part 1. p. 109. *Misson's Voyage*, vol. 1.
 p. 173, 177. (See an Account of Pope *Hildebrand's* Excommunica-
 tion, and barbarous Usage, of the Emperor *Henry 4th*, in *Platina*
 and *Genebrard. Chronic. ann. 1073.*)

¶ 285. Or *Joan de Pucel's braver Name*.] * *Joan of Arc*, called
 also the *Pucelle*, or *Maid of Orleans*. She was born at the Town
 of *Damremi* on the *Meuse*, Daughter of *James de Arc* and *Isabella*
Romee, was bred up a Shepherdess in the Country. At the Age of
 Eighteen or Twenty, she pretended to an express Commission from
 God to go to the Relief of *Orleans*, then besieged by the *English*,
 and defended by *John Comte de Dennis*, and almost reduced to the last
 Extremity. She went to the Coronation of *Charles the VIIth*,
 when he was almost ruin'd. She knew that Prince in the Midst
 of his Nobles, though meanly habited. The Doctors of Divi-
 nity, and Members of Parliament, openly declared that there was
 something supernatural in her Conduct. She sent for a Sword
 which lay in the Tomb of a Knight, which was behind the great
 Altar of the Church of *St. Catharine de Forbois*, upon the Blade of
 which the *Cross* and *Fleur de Lis* were engraven, which put the King
 in a very great Surprise, in regard none besides himself knew of it:
 Upon this he sent her with the Command of some Troops, with
 which she relieved *Orleans*, and drove the *English* from it, defeated
Talbot at the Battle of *Pattai*, and recovered *Champagne*. At last
 she was unfortunately taken Prisoner, in a Sally at *Champagne*, in
 1430, and tried for a Witch, or Sorceress, condemned, and burnt
 in *Rouen Market-place*, in May 1430.

- Who, though a *Spinster*, yet was able
 To serve *France*, for a *Grand Constable*.
 We make and execute *all Laws*,
 290 Can judge the *Judges*, and the *Cause* ;
 Prescribe all Rules of *Right* or *Wrong*,
 To th' *long Robe*, and the *longer Tongue* ;
 'Gainst which the *World* has no *Defence*,
 But our more *pow'rful Eloquence*.
 295 We manage Things of greatest *Weight*,
 In all the *World's Affairs of State* ;
 Are *Ministers of War and Peace*,
 That sway all *Nations*, how we please.
 We rule all *Churches*, and their *Flocks*,
 300 *Heretical* and *Orthodox*,
 And are the *heavenly Vehicles*
 O' th' *Spirits in all Conventicles* :
 By us is all *Commerce and Trade*
Improv'd, and *manag'd*, and *decay'd* ;
 305 For nothing can go off so well,
 Nor bears that *Price*, as *what we sell*.

Mr. *Anstis* observes, (*Register of the Garter*, vol. 1. p. 433.)
 “ That *Joan* the *Maid of Orleans*, for her valiant Actions, was
 “ ennobled, and had a Grant of Arms, dated *Jan. 16, 1429.* and
 “ her *Pursuivant* named *Hear de Liz.*”

See a further Account of her, *Mezeray's History of France*, translated by *Bulteel*, vol. 1. p. 453.

γ. 288. *To serve France, for a Grand Constable.*] All this is a Satire on King *Charles the Second*, who was governed so much by his *Mistresses*: particularly this Line seems to allude to his *French Mistress*, the *Duchess of Portsmouth*, given by that Court, whom she served in the important Post of governing King *Charles*, as they directed. (Mr. *W.*) See Mr. *Fenton's Observations upon Mr. Waller's Poems*, p. 78, 79.

J. Davies,

We rule in ev'ry *Public Meeting*,
 And make Men do what we judge fitting ;
 Are Magistrates in all great *Towns*,
 310 Where Men do nothing but *wear Gowns*,
 We make the *Man of War strike Sail*,
 And to our braver *Conduct veil*,
 And, when h' has chac'd his *Enemies*,
 Submit to us upon his *Knees*,
 315 Is there an *Officer of State*,
Untimely rais'd, or *Magistrate*,
 That's *haughty* and *imperious* ?
 He's but a *Journeyman* to us;
 That, as he gives us *Cause to do't*,
 320 Can *keep him in*, or *turn him out*.

We are your *Guardians*, that *increase*,
 Or *waste* your *Fortunes* how we please ;
 And, as you humour us, can deal
 In all your *Matters*, *Ill or Well*,
 325 'Tis we that can dispose alone,
 Whether your *Heirs* shall be your *own*,

J. Davies, in his *Relation of Achen*, observes, That the Women
 there are the King's chief Counsellors ; and that a Woman was his
 Admiral. See *Purchase's Pilgrims*, part 1. lib. 3. chap. 1. sect.
 5. p. 122.)

y. 290. Can judge the Judges, and the Cause.]

Make Rev'rend Judges speak with Awe,
And a bad Title good in Law.

(Hudibras's Ghost, canto 2. p. 62.)

*y. 311, 312. We make the Man of War strike Sail, — And to our
 braver Conduct veil.] Alluding probably to Sir William Waller.*
See Mr. Cleveland's Character of a London Diurnal.

y. 331,

- To whose Integrity you must,
 In Spite of all your Caution, trust;
 And, 'less you *fly beyond the Seas*,
 330 Can fit you with what Heirs we please;
 And force you t' own 'em, though begotten
 By *French Valets*, or *Irish Footmen*.
 Nor can the rigoroufist Course
 Prevail, unless to make us worse;
 335 Who still, the harsher we are us'd,
 Are further off from b'ing reduc'd;
 And scorn t' abate, for any Ills,
 The least *Punctilio's of our Wills*.
 Force does but whet our Wits t' apply
 340 Arts, born with us, for Remedy;
 Which all your *Politics*, as yet,
 Have ne'er been able to defeat:
 For, when y' have try'd *all Sorts of Ways*,
 What Fools d'we make of you in Plays?
 345 While all the Favours we afford,
 Are but to girt you with the Sword,
 To fight our Battles in our Steads,
 And have your Brains beat out o' your Heads;
 Encounter, in Despite of Nature,
 350 And fight, at once, with Fire and Water,
 With Pirates, Rocks, and Storms, and Seas,

ψ. 331, 332. *And force you t' own 'em, though begotten—By French Valets, or Irish Footmen.*] See *Tatler*, No. 100.

ψ. 353, 354. *Kill one another, and cut Throats,—For our good Graces, and best Thoughts.*] Of this Kind were the Commands
 from

Our *Pride* and *Vanity* t'appease;
 Kill one another, and cut Throats,
 For our good Graces, and best Thoughts;
 355 To do your Exercise for Honour,
 And have your Brains beat out the sooner;
 Or crack'd, as learnedly, upon
 Things that are never to be known:
 And still appear the more industrious,
 360 The more your Projects are prepost'rous;
 To square the Circle of the Arts,
 And run stark mad to shew your Parts;
 Expound the Oracle of Laws,
 And turn them which Way we see Cause;
 365 Be our Solicitors and Agents,
 And stand for us in all Engagements.

And these are all the *Mighty Pow'rs*
 You vainly boast, to cry down ours;
 And what in real Value's wanting
 370 Supply with Vapouring and Ranting:
 Because yourselves are terrify'd,
 And stoop to one another's Pride;
 Believe we have as little Wit
 To be *out-beator'd* and *submit*:
 375 By your *Example*, lose that Right
 In *Treaties*, which we gain'd in *Fight*:

from *Bisalta* and *Pippea* to their Lovers *Favorinus* and *Hortensius*.
 (See Dr. *Bailey's Romance*, written in *Newgate*, and published 1650.
 in Folio, with this Title, *Herba Parietis*, or the *Wall Flower*,
 p. 124, &c.)

And, terrify'd into an Awe,
Pass on ourselves a *Salic Law* :

ψ. 378. *Pass on ourselves a Salic Law.*] *Pharamond*, the first King of *France*, died about the Year 428. An ancient Chronicle gives him the Credit of settling the *Salic Law* by four Lords, and says, they laboured in it for three *Malles* or *Affizes* : and that it is called *Salic*, from the *Saliens*, the noblest of the *French* People. *Mezeray's History of France*, translated by *Bulteel*, 1683. p. 7. *De Serre's History of France*, by *Peter Mathew*, 1624. p. 5, 6. *Spelmanni Glossar. Lex Salica*, p. 363. *Moll's Geography*, p. 63. *Davila's History of the Civil Wars of France*, book 1. p. 3, 4.

Nauclerus (Vid. *Chronograph.* vol. 2. p. 523.) thinks it was called *Lex Salica*, from *Salagustus*, one of the Doctors that drew it up. See *Whetstone's English Mirrour*, 1586, lib. 2. chap. 8. p. 137. *Dr. Heylin* says, (*Cosmography*, 5th edit. 7. 177.) 'twas so called, as is pretended, because the Words *Si aliqua* are so often used in it.

Others call its Antiquity in question, and think it was four hundred Years later than *Pharamond*, and made by *Charles the Great*, against the *German Women*, inheriting Lands in their small *Domains*, between the *Sala* and the *Elbe* : and, if so, it had no Signification to the *French*. See *Echard's History of England*, vol. 1. p. 437, 438.

But, whether the Claim is in *Pharamond*, or *Charles the Great*, if we may credit *Dr. Howel*, (see his *Institution of General History*, part 3. p. 405.) the first Time that it was put in Execution, was after the Death of *Lewis the Tenth*, or *Lewis Hutin*, the 46th King of *France*, who died the fifth Day of *June*, 1316 ; (see Translation of *Mezeray*, p. 344, 345.) and left his Queen *Clementia* great with Child of a Son called *John*, who died the 8th Day after he was born. He left a Daughter also named *Joanna*, begotten of *Margaret*, Daughter of *Robert Duke of Burgundy*, for whom her Uncle *Odo*, Brother of this *Robert*, challenged this Kingdom, in Right both of her Father, and Brother : But *Philip*, surnamed the *Long*, brought her Uncle *Odo* over to his Interest, by marrying to him his own Daughter *Joanna*.——At this Time, and in this Case, was this Law first objected, almost nine whole Ages after it was first enacted. *Edward the Third*, King of *England*, not long after this, namely, in the Year 1328, (see *Echard's History of England*, vol. 1. p. 342.) claimed the Crown of *France*, in Right of his Mother *Isabella*, Daughter of *Philip the Fourth*, surnamed *Philip the Fair*. (See *Selden's Notes upon Drayton's Polyolbion*, 17th Song,

Or, as some Nations use, give Place,
380 And truckle to your mighty Race,

Song, p. 275. *Stowe's Chronicle*, by Howes, p. 691. *Puffendorf's Introduction to the History of Europe*, 6th edit. p. 113.)

*It was not so, when Edward prov'd his Cause,
By a Sword stronger than the Salic Laws,
Though fetch'd from Pharamond, when the French did fight
With Women's Hearts, against the Women's Right.*

(*A Poem on the Civil War*, by Mr. Abr. Cowley, p. 3.)

Henry the Fifth was advised by Archbishop Chichly to lay Claim to his Right in that Kingdom, which descended to him from King Edward the Third. (See *Echard's History of England*, vol. 1. p. 437, 438. *Shakespear's King Henry the Fifth*, vol. 4. p. 9. 10.) *Montaigne* observes (*Essays*, vol. 2. chap. 8. p. 103.) That this Law was never seen by any one.

See more *Brady's Complete History of England*, p. 60. *Puffendorf's Introduction to the History of Europe*, p. 118, 119. *Critical Essay on Nobility*, 1720. p. 478. and the Tracts in French upon this Subject, *Droit Public du France*, N^o 9245,—46,—47,—48. *Catalog. Bibliothec. Harleian.* vol. 2. p. 557.

The *Lyfians* (according to *Herodotus*, *Clio.* p. 79. edit. *Hen. Stephan.* 1592.) had a Custom peculiar to themselves, and the Reverse of this. For, amongst them, the Relation by the Mother's Side was esteemed more honourable than that by the Father; and, for that Reason, the Children took the Mother's Name.

ψ. 379, 380. Or, as some Nations use, give Place, — And truckle to your mighty Race.] The *Spanish Ladies* do so. (See *Lady's Travels into Spain*, part 3. letter 12th, p. 230.) But he alludes probably to the *Muscovite Women*, who are far more obsequious in this Respect, than they should be. For Mr. *Purchase* observes (*Pilgrims Third Part*, lib. 2. chap. 1. sect. 3. p. 230.) “That, if there
“the Woman is not beaten once a Week, she will not be good;
“and therefore they look for it weekly: and the Women say, if
“their Husbands did not beat them, they should not love them.”

Est *Moscovia* quidam *Alemannus*, faber ferrarius, cognomento *Jordanus*, qui duxerat uxorem *Rhutenam*; ea cum apud maritum aliquandiu esset, hunc ex occasione quadam amicè sic alloquitur: Cur me conjux charissime non amas? Respondet maritus, Ego vero te vehementer amo: quærebat igitur maritus qualia signa vellet? Cui uxor, Nunquam, ait, me verberasti. (*Rer. Moscoviticar. Comment. Sigismundi*, &c. 1600. *Ratio contrahendi Matrimonium*, p. 35.)

We

Let Men usurp th' unjust Dominion,
As if they were the *Better Women*:

We see, after all, (says Mr. *Byron*) that the Widow is too cunning to be intrapp'd, either by the Threats or Intreaties in the Knight's Letters. She gives him no Hopes of a peaceable Compliance with his Demands, nor any Handle for a forced one, either in Law, or Equity. Her Satire is just, and so appositely levelled at the most sensible Part of his Passion, that all his Pretensions to it are ridiculed and overthrown: All his hypocritical Schemes and Pretences being thus disappointed, we may conjecture that it wrought in his stubborn Mind a Conviction, that they were vain, empty, and unavailable: And, accordingly, we find that he now puts an End to a three Years fruitless Amour; for we hear nothing of him afterwards.



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